JÜRGENHANNEDER

ABHINAVAGUPTA'S

PHILOSOPHY OF REVELATION

MĀLINĪŚLOKAVĀRTTIKA I, 1-399



EGBERT FORSTEN

# GRONINGEN ORIENTAL STUDIES VOLUME XIV

Published under the auspices of the J. Gonda Foundation Royal Netherlands Academy of Arts and Sciences

Editor

H.T. Bakker, Groningen

Editorial Board

H. W. Bodewitz · D. D. S. Goodall
H. Isaacson · G. J. Meulenbeld

Advisory Board

G. Caillat, Paris · R. E. Emmerick, Hamburg

J. Ensink, Groningen · R. F. Gombrich, Oxford

J.C. Heesterman, Leiden · D. Shulman, Jerusalem

Ch. Vaudeville, Paris · J. Williams, Berkeley

# Abhinavagupta's Philosophy of Revelation

An edition and annotated translation of Mālinīšlokavārttika I, 1-399

Jürgen Hanneder



egbert forsten - groningen 1998



Him achail Pradesh, 14th Century An

The book was printed with financial support from the J. Gonda Foundation, Amsterdam.

188N 9069801167



This book meets the requirements of ISO 9706:1994
Information and documentation
Paper for documents-requirements for permanence

Cop, right © 1498 Egbert Forsten, Groningen, The Netherlands

A · = texerted. No part of this book may be reproduced, shreed in a returnal risk of transmitted, in any form or by any means, electronic, mechanical, photocologists, resolving, or thereiste, unthout the prior written permission of the publisher.

### Preface

The present work is an attempt to edit and translate the first part of the Mālini-ślokavārītika, which deals with the origin of the Śaiva revelation. This text is, sits name indicates, a versified commentary on the Malinivijayottaratantru and was composed by the Kashmirian philosopher Abhinavagupta, whose literary activity must have centred around the end of the 10th and the beginning of the 11th century AD. It is written in a style which sometimes looks simple, but never is, and the high degree of abstraction it displays combines with the bad state of the transmitted text to present a formidable task to every reader. As this case proves, only initial naivety and the commitment to finishing a degree in a predetermined time can persuade one to pursue such a work. Even if it is not stated at every other verse, my interpretation cannot be anything but provisional. Nevertheless it is, I think, useful to make this attempt, because the text is important for further studies of Abhinavagupta's concept of the Saiva canon. The greater part of this work was completed during a one and a half year stay in Oxford, where I had the opportunity to discuss approximately half of my edition and translation as well as many issues relating to the interpretation of this text with Professor Alexis Sanderson of All Souls College. He very generously made available to me some of hus unpublished articles and drew my attention to many of the sources utilized in this thesis; it is no evaggeration to say that without his guidance this work would have been impossible.

I also wish to thank Professor Michael Hahn to whom I owe most of my philological training in Sanskrit and who took upon himself the supervision of this doctorate. His unfailing support in every stage was crucial to the completion of this thesis.

For creating the lively and stimulating atmosphere in Oxford I would like.

tion of this thesis.

For creating the lively and stimulating atmosphere in Oxford I would like to thank my fellow students, especially my colleague and friend Dr. Dominic Goodall, not only for numerous discussions on Saiva matters, but also for proof-reading and improving the English, Dr. Harunaga Isaacson, especially for his close inspection of my edition, and Somdev Vasudeva for his comments, furthermore, in chronological order, Dr. Johannes Schneider (Berlin), Dr. Jayandra Soni (Marburg), Dr. Peri Sarveshvara Sharma (Marburg) and Prof. Walter Staje

Prefa

Ma M.A., of whom contributed to this work through c 1 ons

h to thank Prof. Raffaelle Torella, who was the external superdoctor, I thesis, and who provided me with a substantial list of corcitiat belief a great deal to improve the present edition.

u d also like to thank B.P. Sharma, Jammu, who has been so kind as to
d new the opter of the two manuscripts, to the Niedersächsische StaatsUnive (Establiathek, Gottingen, and the Bodleian Library, Oxford, for
peri (E) n 10 u e their manuscripts for the present publication.

### Contents

PART I INTRODUCTION	
The Śaiva Revelation	
1.1 The Validity of Non-vedic Revelation	3 8
1.2 Siva's 'Body'	8 H
1.3 The Structure of the Saiva Canon	17
1.4 Models of Integration	17
1.5 Abhinavagupta's Definition of Âgama	23
1.6 The Threefold Division	26
1.7 Tantrālokaviveka 1.18	28
2 The Mālinīślokayārttika	33
3 The Text of the Mālinīslokavārttika	38
3.1 The Names of the Text	38
3.2 Editions and Manuscripts	39
3.3 Description of the Manuscripts	42
3.4 Textual Criticism	45
3.5 Stylistic Peculiarities 3.6 Notes on the Translation and the Commentary	52
The state of the state of the Commentary	55
3.7 Abbreviations Used in the Edition	55
PART 2 TEXT AND TRANSLATION	57
PART 3 COMMENTARY	125
1 Introductory Verses	127
2 The Mūlasūtra	139
3 The Nature of Knowledge	141

# 

Part 1

Introduction

### Chapter 1 The Saiva Revelation

The first part of the Mālinī[sloka]vārtika¹ deals with the origin of the five streams (pañcasrotas) of Śaiva revelation (saivasāstra),² that is, with the divisions and hierarchies of the texts taught by Śiva. In order to understand the position of this religion in what we are used to call Hinduism, as well as the context of the Vārtika, some preliminary considerations may prove useful.

Since the term 'Hinduism' as a modern creation is not considered sufficient for the description of Indian religions in a historical perspective, a distinction between Vedism or Vedic religion, Vaiṣṇavism and Śaivism is sometimes adopted in textbooks on "Hinduism". The first term is unfortunately confusing, for the word "Vedic" is used by medieval Indian exegetes not as a historical term, but as denoting one, namely the orthodox, 'segment of Indian religions. One of the main criteria that defined the position of "sects" or "religions" in India was their position relative to orthopraxy, i.e. to the "vedic" religion. Acceptance of it was demonstrated through the practice of a social religion based on exegesis of a twofold canon of scriptures. "vedic" literature (sruii) and the more elastic category of smṛti. Because of their abandonment of orthopraxy – for instance through rejecting caste – certain religious groups, like the Buddhists or Jainas, were considered to be "un-vedic" (vedubāhya). For the orthodox, even Śaivas and Pāñcarātrikas were vedabāhya – and therefore not fundamentally different from the Buddhist – as they based their system on scriptures that were revealed by Śiva or Viṣṇu and disputed the authority

<sup>1</sup> See 3.1, for the names of this text and Appendix 3 for the abbreviations used.
2 The term (astra is sometimes used in the singular to describe "scripture" itself. Despite the fact that oral traditions play a great role in Indian literature. I am using the word "scripture", since on the lowest level of revelation the lawra is a written document, even if it is supposed to be learnt by heart.
3 I have usually followed the convention to use "orthopraxy" instead of "orthodoxy" in order to emphasize that not so much belief in, but practice of a specific cult is the defining characteristic, nevertheless I do not feel competent to cominance adjective.

to it position, the Tantries had to Canty d= Y - n - iya therefore differentiates between Lat the a - 1, it just to be different from the Veda, to the Very of to hate the Veda'res He then show in the second of the vente injunctions, in the light ends of the second to the properties of the second of the sec

ent of Servisin Cun-vedic in as much as it is based el 1 p 1 the Tentral high archeld to be superior in the Veda, ( . - n - in this call, once if which accept the Veda while other and the state of the definition of the general state of the state of t p p in three ar I to the Veda, however normal in nature, to the stry the inclusion of Saivismas a whole into "Hindufor the plulo uphy is certainly among the moderate major that a mild not openly contradict orthoprixy, i.e. conformity , purity and he like, but deny its efficacy in securing libif the man is a explained, for instance, by the fullowing line of  $C_{\rm total}$  and a topic erve a lunctioning society, created lower scripthe be aviainal rules and support them with the promise of 2 - t - t the ro, according to Abhinavigopta's school, that the "wise 31 - c t d these rules did not necessarily conform to them: "One 1) - t it they do, but do what they say." <sup>7</sup>

to and the matter we have to distinguish at least between a Veda-

a mare a p. 2. sur am postupunum aren bundihum upy arhump niha kipa sare re et e am pusundatasumeh - emilikum mutrikum een vibhagukunmal sare - anna - a cestaladisutemit insuh a ceste - it am sedaladisutemit insuh a ang emini ar p. 1351.

a copy manter of p. 1351

1 (Sara) in a defined by the mappe revelation has not been recognized

( Sara) in a Unidatistic of Sarvisia often conducte Purfance and Trairie de

( Other by Laf bir continuous de the Instorical background characterized

( Ladius and Veila; elements. In state that the formless Sivi Original by

( Sarlas of Sarvisia (1976), p. 48) may explain the concept by

( Sarvisia Sarvisia (1976), p. 48) may explain the concept by

( Sarvisia Sarvisia (1976), p. 48) may explain the concept by

(1) (1) (1) and additional tal simultaner (See TA-1.244 with Viveks and 379.

### 1 The 5 == 8= =<sub>1</sub>

ruent devotion in Sira, as represented by the Sarve m of the Purantum line hand, and Tantric Sarvism on the other. The word "Sarva" for the ser on does not mean "a worshipper of Siva", but one who follows a scriptualight by Siva. This distinction is crucial, because the fact that some Sarva adhered to a system of worship with a predominantly female pantheon wis not

sufficient to rank them in a different religious category.9

The e are however only notlines that facilitate the understanding of the implicated processes of adaptation on both sides. For, in reality, the distinclinns are blurred by attempts on the side of these Tantne traditions to subsume Vedic religion, as well as by the efforts of the more conservative to integrate Tantrism into orthodoxy; the most striking example for the latter is probably the cult of the Srividya which, although it started as a scripture associated with the Bharitya canin, was integrated into the system propagated by the Sankarite order at Sringeri, which is today one of the safeguards of orthodox

If we exclude the Saivism of the Puranas and the Sivadharma, we arrive at a twofuld distriction, namely between the so-called Atimarga and the Maintrainarga. The Atimarga is more or less identical with Päsupata Śaivism of different kinds, whereas the Mantramārga contains Tantric Śaivism with its subdivisions. <sup>11</sup> In Abhinavagupta's time the main distinction within Tantric Śaivism was the dichotomy that subsisted within the Mantramārga between the (Śaivia-)Siddhānta and the non-dualistic schools. <sup>12</sup> The Siddhānta adhered

- 8. See SANIHERSON (1996), who refers to Astadh rivot 4.3.101, 4.2.59 and 4.2.64. The derivation would be something like the fullowing, are not problem = sorrow, sursum addite =
- mirruli.

  See SANIH-RSUN (1900a), p.128, and commentary on 191ed-194ab. Unfortunately the matter is complicated by the doctrine of a non-dualism of power (sithid/wata) that was propagated by some Sarvas, but was contested by others. Saidthantikas like Narisyapa-kompla unsurprisingly deny that Saktas are still Sarvas (Vitti on Mygendraumra), caryapada, t. 21. But ulso Sumananda, in the third chapter of his Stradrsp, criticises those Saivas, who are "outtrind/mid" of power is, out of devotion, extolled as if it were the highest detty, this is, as he says, improblematic, because Siva and Sakri are inseparable. But he too makes the point that string Sakris are no imare Saivas, despite being rooted in the same tradition and being into-dualists! If we look at Byhath/mars/mit, vid. 3, p. 331. where Abhinavagupta glosses refrontar/form as it is infinition, we can only conclude with SANDERSON that the core of Abhinavagupta's philosophy must be called Sakri and that much in his exegetical effort is devoted in veiling this fact.

  10. See SAWAI (1902).

  11. Pur the following, see SANDERSON (1905), p. 191.

  12. In this Baest the term Stiftlianta refers to the Kashiniman predecessors of the Taunhan Sarva Niddhania, i.e. to Surlyojyutis, Ninayanakantha and Ramakantha Il Isanbiyyombpa Et

### I fan tr

d a 4 doc no - three to which the six is merely the efficient werd, and r mams | 1 out omact to the lower and impure univer. He i distinct from the souls and the world. The soul | n | ve. et and | al | 5 \(\pi \) a but] its Siva-nature is obstructed by With it Six nature on 1 1 by that, it cannot know or act without a which is spender or means of experience acquire [fix not trither and the standard and consists [of the tultras] a = 1 c = x c =+1 . d -n . It is the n and of initiation which removes the =d = f = 1 to at d ath with the falling away of the remaining ho Fr V. ii pto rendualit school the soul is identical with s = (s+1) = (s+1) = (s+1) for in an act of intuition in order to be and the state of the statement of the st have the arry of led Sissa. Whereas the dualistic Siddhanta he latter included the former as a bawer = fr = = Total withierarchy of Abhinavagupta's school aimed tru of 'religions', since it included not only the the conf Saiva schools more importantly from = 1. = =... t - It we rank the Saiva cults according to increasing = - et =t the delining characteristic in their pantheon i the Fig. : 

i f roctous deities come to the foreground. On the .ale. 1) Siddhanta, only the consortless mild Sadāšīva is

The first of the case that "Agama" refers to dualistic scope and a second meaning not between a Southern Tanin. Source and a second meaning nor by their relative frequency in the case that "Agama" refers to dualistic scope and the Letter's preaming nor by their relative frequency in the content of the Letter's preaming of agama, namely in the sense of agama and by the second meaning of agama, namely in the sense of agama and by the second meaning of agama, namely in the sense of agama and by the second meaning of agama, namely in the sense of agama at the content dualistic and non-dualistic schools there are the content of the sense of the content of the con

### 

From the person folin to the new folia for the new folia fol

the estimate velocities whereas the Title with 1 to define to encompass a variety of 1 to the third estencish is a saw then non-it all six theory indiprage end that a superior to the Saira Siddhanta, and even more 1 to the vir. Bell it is uperiority was apparently not wimething to be demonded by the significant of the control of the significant o If it words, the practitioner envisaged by Abbinavag pta would probably been known to be an initiated Saiva but would not appear different firm. The Sarva Brahmins. He would regard himself to be beyond the limitar.

1. I peer were subjected, but he would not upset them by 36 in a given by gither serial code; he would be sure that his liberation would not depend.

form tance, on him remaining pure by not eating with notes. That he would not ship it it advocate such a behaviour The term Sais is mas thus used collectively for twelly pesic freligious system. Vid. and fantry. For the orthodox any Tantric practice was to be rejected on a ground, that it disqualified for orthopraxy by ritually removing castern initition (jut. mldharana). 21 and that their ritual overstepped the beinndaries of po-

on SAND RODGE (1995) p. 78–83. For the more along to the factor series of the

See SASDI 8808 (1965)

See SASDI R 1981 (1993)

See mentary on 1916d 194ab.

The argument reported by Yemunikarya (194ab) and yellow the greatest by Yemunikarya (194ab).

Thy, namely by contact with people of lower castes and by eating and drinking impure substances. For the more esoteric Tantric Saivas this insistence on pur impure substances. The re-impure substances, the re-was not anly ultimately invalid, but also the very cause for bondage and there. was not only utilitately introduced the container and there-tore to be transcended. Again, these are distinctions that enable us to undertore to be transcendent, against adaptation and rejection; in reality we may not stand the mechanism of mutual adaptation and rejection; in reality we may not stand the mechanism to the separate and mutually opposing systems of worship, even find two completely separate and mutually opposing systems of worship, even and two charges at any time in history, but a variety of compro-manely Vaidika and Tānīrika, at any time in history, but a variety of compro-muses. It we take, for instance, 22 the Kaula injunction to offer and drink alcohol at the daily ritual we can see, even in our author's time, different approaches and reactions, on the one hand the Kaula attitude itself, according to which the stanus of the practitioner depends on the consumption of alcohol, just as the status of the orthodox on the avoidance of it: then a form of compromise, in which water is substituted for alcohol, and finally the rejection of this watered-down practice by the Kaulas themselves. In other words, we might, on the level of theoretical discourse, always find the whole spectrum between ortho- and heleropraxy, mutual adaption and rejection, 23

### 1.1 The Validity of Non-vedic Revelation

We saw that the defining characteristic of Tantric Saivism was a canon of 🔍 pu es that was different from Vedic revelation (\$\delta ruti)\$ and from the group of seas-cutral scriptures (mnrti). The texts in this canon were called Tantras , with the connoration of providing the highest authority, Âgamas, Just as

P. u ed báhro, upanar anahh simiskentnitja bhagavadárádhanárdhatayá diksib.
- s am k va adhamad ar adikatrimi (ti. Á gamapritinnitya, p. 105. Similarly in die case
- k mea kai adaro i edusuldhararjaisramád hahih || kalpayinny ásramádin
- sb. - ma Agamapritinánya, p. 96.

22-45

23. porary jetr shochon to a handbook of Śrīvidyā worship introduces the fit e incult path through which the devotee can easily fall and therefore address of production in the weap because all impure elements are yet blematic cates, trunj-juice for alcohot and the like. See introduction in anni-main Srividra-varianta. Ed. Dantātreyānandamāhah, Vārājāsti the menuvat 2648, p. 291; antiniāstronji maju inadyu, majusa, matsus, hana ina pata a makitrini se pājami kā indhāni rainjita hit i na mairgu hai inomeni kahari bhi inskrudhāni rainjita hit i na mairgu hai inomeni kahari bhi inskrudhāni hune se nišcitu hi patami i ke uhana para dagalhu, phalavian terhā sugundhi dravjon se midali e sireina karana hi hinta hit jagadgaru ühju sankarācārya ke divā a piavan lem mem attsibu apasumu kā upahsān hit.

### 1 The Saiva Revelation

the claim to superiority was inherent in the self-description of the dualistic system as Siddhānta, <sup>24</sup> i.e. "valid doctrine", or "the definite answer to all other systems", <sup>25</sup> the word Āgama suggested that texts that were revealed by Siva could claim highest authority. The definition of the word āgama or Sabda in logic <sup>26</sup> as instruction by someone trustworthy was applied to the scriptures spoken by Šiva, Visņu, Sūrya etc.

Despite all considerations of hierarchy within the Saiva revelation and attacks on the dualistic Siddhānta, Tantric Saivism as a whole had to assen its validity against Vedic orthodoxy and we fortunately have a witness of this process only one century before Abhinavagupta. The Kashmirian logician Jayanta Bhatta deals with the validity of non-vedic revelations in two of his works, the Nyāyamanjari (āhnika 4, āgamaprāmānyanirūpaṇam) and the Agamadambava. <sup>27</sup> Jayanta Bhatta was in favour of an acceptance of the Saiva Āgamas, but describes several hypothetical positions with regard to the validity of different Āgamas, including those of the Buddhists. Even the least compromising position that demands congruence to the Veda for any scripture to be valid and therefore excludes Buddhist scripture does not reject the Śaivāgamas:

"But the scriptures other [than Sruti and Smrti] that are thought to be valid. 28 of which we know (yan paridrsyante), are of two kinds; some proceed in complete contradiction to the Veda – like those of the Buddha etc -, others through teaching rites that are formed without contradiction to it 29 - like those taught by Siva etc. Among these we teach the validity of the Saiva scriptures [for the following reasons:] we do not perceive the many defilements that are the cause for doubt and contradiction in the knowledge created by it; it is proved by the Smrti and inference that they too were created by God; it is impossible to imagine another cause [for them] like greed, delusion etc; [...] and they do not exist in opposition to the Veda, hecause they do not discard the activities [peculiar] to the four

<sup>24</sup> Anhihituarahhhh pantkajādišabahural yagarādhyā širapranītega kāmikādisa datāstada rasa tamtesa prarīddhah, Rainatravollekha 10-12.
25 riddhanta eva riddhamih pārvapaksās tatah pare | Rainatravaparīksā Hab.
26 According to the Nyāyasitra 1.1.7; āpupadesāh rabdah.
27 For a detailed discussion of Jayania's position, see WEZLER (1976).
28 hgama here means 'potential' Āgamas, scriptures the validity of which is to be examined.
29 At the moment I see no inher possibility than to construe kalpina in the preceding instrumental. One could also consider emending to kalparratānimu padesām and construct the instrumental adverhinily.

c = . and other it es known from the Veda." 30

The anthor then discusses other, more inclusivist models that hold the Buddhisi he annua then discussed the buddhist all even all Agamas as valid and there is as far as I can see — no clear state ment of the author's opinion up to this point. Only an objection points the way o Jayanta Bhatta's conclusion: "If the validity of all Agamas is proved in this o Jayanta Briada's conceasional and a second and a second in this way, then even I might compose an Agama today and even its validity would be recognized within a few days." Someone might also try to cheat people by proclaiming something "written in an old manuscript as a great Agama," 3. Antiquity is therefore not useful in establishing validity and the criteria that our author considers appropriate are the following:

Those scriptures that have acquired fame among a large number of respectable persons, that have been accepted by many people of high learning that do not appear unprecedented although they thrive [only these days, that are not motivated by greed etc., that people do not detest, the validity of those scriptures is accepted here." 33

He then refers to the nīlāmbaravrata as "a doctrine of procurers which cannot be tolerated." 34 This sect, whose practice it was to copulate more or less pub-icly—only wrapped in a black blanket—must, according to Jayanta, have been reated by lechers and has therefore been prohibited by the king as unprecedented. This curroborates the  $\tilde{A}gamadambara$ 's description of the settlement of a religious conflict in Kashmir during Jayanta Bhatta's lifetime. 35 lf this play is a more or less historical description of this religious controversy, then Jayanta

- 1) pactr üyanümorüği parideğyante, tüny api ilişiridiğili kimicit tarvümanü reda inidhenariş pararamını banddhinlisti künivit tadayiradhenariy kulpiturmümdi padeşine san üdiral tatra san üğrayanümüm tünit prümünyum brümale, tadiquijami ilişir patitirli sanıdelinliğidiniklirinlikdinyakıldıpisyilinipalanıblığı [Eyarakarykuvu inapi variyumumümibliyini sidilhatrili mülümarayya lobbanoliğileli kalpayimin ilişirili. tir ca redajiranpaksanığı terimi arıntılünanı vriliprasidilmicinarvanıtülli. aharapınıtısaga, Nyivanumiyari, p.638.

  arı anaqıramünatı e nam etimi upipiidile idiani apy udya rat kinicid üşiminin radum etili tirili ilişirili ilişir
- m sama ni ibid, p.1648.
  min jaansamahi [=ms. kho] ve praxiddhini jaripur ägianäh [ kṛtus ca halubhir veshii
  min jaansamahi [=ms. kho] ve praxidhini jaripur ägianäh [ kṛtus ca halubhir veshii mihan
  sait iba paxigrahah udra pravariumānis va nāpirvā iru bhānti ve [ veshii tu nihan
  min ebh o nodsijate pinah teshii va pranihijatvan ägianāmān ihesputr [, ibd.
  sait ebh)
- R = two st kimen pramitions knjimitomani || Njiveitumijari, p. 649. R = two s8 v introduction to lies edition of this work for a summuny.

### 1 The Saiva Revelation

Bhaita's opinion could be a representative outside view of Tanine Saivism not

that far from Abhinavagupta's lifetime.

Haw the Siddhānta viewed the same issue in Abhinavagupta's time can be gleaned from Bhatta Rāmakaṇṭha's works. He reiterates an argument that is also used by Jayanta Bhatta: "Thus it would follow that the Vedas are to be accommodified in the popular of the page of cepted as valid only because they are composed by an omniscient being and therefore all Agamas would be valid." And he adds: "This is true. Even they are valid sources of knowledge, but they are not created by an omniscient being, because of their mutual contradiction." 37 For Rāmakantha even scriptures that are taught by beings not equipped with omniscience can be valid, but only We may assume that the proof for this is the one already given by Sadyojyotis: "The Saiva [scripture] is one that elucidates the particular nature of Pasu, Pasa and other [doctrines<sup>38</sup>], and is uncontradicted [...]." <sup>19</sup> Thus the Saivasastra is the supreme revelation, because it cannot be contradicted by others. Abhinawagupta would probably agree, but for him the relationship between the levels inside Sarvism is regulated by the doctrine of "general" (xāmān(ya) and "special" (xiiesa) scriptures, according to which any rule of a more special scripture would cancel a conflicting rule of the more general one. And here the Siddhānta is of course on a comparatively general level.

Before dealing with the details of his theology of revelation, we shall sum-

marize the pan-Saiva account of the creation of the Sastra by Siva.

### 1.2 Šiva's 'Body'

It is difficult to ascertain how Saiva theology conceived the production of scripture by Šiva, i.e. to which degree the abstract description given by Ahhinavagupta in the *Vārttika* was meant to evoke the popular image of Šiva speaking to Pārvatī. <sup>40</sup> Although such a model of communication is inherent in the dialogue form of the Tantras and in the accounts of the descent of the Šāstra into

evant tarki veiladinām api survajūaprajūatvendiru prīmūnyibluvipagimāt sarvāgama-primānjuprasmigah | Matamgajūramešvarn, vidvāpāda, 3,20ab.
 satymi tāny upi pramānāmi eri ini tu sarvajūapratukiðni parasjurarirodhāt ibid.
 The previous and next verse nakes it eleat that pašulpāka-drīgi is meani.
 pakijūšīdivaristriprakkišakim nbādhāmi | šorvam indadhikāributrād vidusah kassa na primm | Minkjūkārikā 143cd-144ab.
 See Bhāgavanajūriāmi 3,12,34ff, for a desemption of Brahma's four faces as the source of the Vedas ete

### - -

er = ( div) = \_\_\_\_\_ivine beings, it is also clear the beings, it is also clear the pay it important role in Tantric Saivism, Barractice I a cult of mag s, but a cult of mantras and pect of fettie do not involve mythology by the saiving of a practice form of a dety \_\_\_\_ till \_\_\_\_ till ct let itt

 $C = \begin{cases} \lambda & \text{or } f = c \text{ f the "five streams } t \text{patients}, \\ f = c \text{ f the "five streams } t \text{patients}, \\ f = c \text{ f the "five streams } t \text{patients}, \\ f = c \text{ f the "five streams } t \text{patients}, \\ f = c \text{ f the "five streams } t \text{patients}, \\ f = c \text{ f the "five streams } t \text{patients}, \\ f = c \text{ f the "five streams } t \text{ patients}, \\ f = c \text{ f the "five str$ I an artificially abstract version : c  $F := \{ 1 \text{ in the tank of the bounds of the tank of the bounds of the tank of the bounds of the$ perform that im vapic in order to explain box

H. . . . . . . . . . . . . . . . made of tive mantras that are con-John J. J. J. J. J. T. na Cu., Ta puruşa, Aghora, Vâma[desa

the identification of the free the identification of the identificatio - mth Pau karatantra according to when = 1 = 2 = mr.cs. with a practitioner with an object for h

the whole universe ead, because it occupies a similarly high I have I have fifte body 44

in the second of the second of

### The Percona

war that notes that the quality to the mana into the topmost of all the stream of Salva it years do and therefore resemble the head. The subsequence of the cother parts of the body of the unit e.g. bod. God this completion that the Tantra itself these to empty the notice body through non-arana of their liter impaning the thead part of the body, but only if and furthering as the supreme. The appear of the respect from a philosopher who wishe to the respect from a philosopher who wishe to the respect from a first the appearance of the body of the deture are fire of all mantra. Only in a condition at these mond of the respect of the form of the form of Siva, be if for the general of the practice. u d'accate à form for the form e. Siva, he it fix the renef e the peact-ter of for Siva himse fin order to manifest the world in the meat, the sens-tire in other words, one tail of the mantral a face individe en

The  $\phi$  nection between the name —  $lana, tatpura, a, arbora, lamade, <math>\phi$  = land and the parts of the body in the construct in of  $\hat{S}$  is four become .= = h=n we look at the form of these mantra

- em hom tiänamürdhne namah
- om hem tatpurususaktra o namah om hum azhorahida, aya namah
- ii. him . âmades a zuhs a a namah
- · m ham sad ojasamūrta e namah"

g them with a h. w they are, from the perspective of the mual indeed as solided with part of the wor hipper's, and therefixe Siva body.

The pentad is correlated with many other set of five. The the life of creation so to, persistence (sthiti), revocation machine of contaction of middle of the five of contaction of the five of t or = 5 the correlation is the five "cause-dense" values in a company of

Procedure of the process of the proc

the treatment of the pain response in the Värstika. The Svacchandatantra de. the treatment of the plant assume at 18.33–36 the transcendent Siva is completely nyes it as follows: according to \$11.33–36 the transcendent Siva is completely pure and unnipresent like space. Beneath this formless and all-pervading pure and unimpresent like space. Belieum that formers and air-pervading Siva are other deities with a limited 'pervasion', which means that they are situated lower in the hierarchy of the tanvas. They pervade all levels below situated lower in the increased, These 'cansal deities' (kāraṇaderatā) are then them, but are pervaded by Siva. These 'cansal deities' (kāraṇaderatā) are then

"But now I will summarily teach how far the 'cause' [deities] pervade [the universe]. 47 Brahmā is presiding over the element earth, Visnu over the element water. Rudra over fire, Isvara over air and Sadāśiva over space. 48

Ksemarāja adds that a similar identification can be made with the five kalās 41 and the text supplies a further set of identifications that are not relevant here. Then, it verses 40cd-41, the five kārimeśvaras are correlated to the five brahmans, and in vs. 42 the four horizontal faces (i.e. except the Isana face which is directed inpwards) with the four Vedas, so that the following picture emerges:

direction	brahma/face	kūmņa	scripture
west	Sudvojāta	Brabinā	Rgveda
north	Vämadeva	Visau	Yajurveda
south	Aghora	Rudra	Sāmaveda
cast	Tarpurusa	Īšvara	Atharva
	Man	Sud5Gva	*sarvavidyāmunka*

This is followed by another sel of identifications with the same names for the

being live is described and that another list earlier in the text which had started with the control of these can be and has therefore six instead of five—is therefore not controlicted. State—like these can be understood as attempts to resolve inconsistencies which in reality are conditioned by a tempts of the text and one might hope to unravel the reductional history of these texts by analysing these statements; cf. ARRAI (1988). But the estimation of a coherent archetype may be futile; a specific Tantra may have always extend to a compilation of authoritative, but possibly conflicting accounts of Saiva theory and practice.

### 1. The Saiva Revelation

Sadyojāta leukikuņ erfiimam Vāmadeva endikam Agbota adbysimikam Taiparuşa ammiegākhymi Isāna manterikhymi

We will see that the maintramārga ('minitrākhya') is again divided into five parts, but the text gives no clue as in how we are to understand the relationship between these sets of five faces. Are they to be identified, so that, for instance, the same Sadyojāla is the source for the Rgveda and for 'worldly knowledge' In some sense this may be correct, because the fivefold structure remains the nal illifferentiation, but on the other hand one has to conclude that the two sets of five faces form a hierarchy; the Isana in our first list was described as 'consisting of all knowledge' (sarmadyāmaika), 50 which can only be explained as a summary of the next set. In the case of the next Isana, who is said to be the source of the mantramārga (mantrākhya), the same principle must be applied, for the mantramārga falls into five groups that are again associated to Sadyojāta etc. As far as I could see, none of the sources preceding Abhinavagupta specify how many sets of five faces are to be assumed for the explanation of scripture. and our author uses the doctrine of a further subdivision of the five more to hint

and our author uses the doctrine of a further subdivision of the live more to him at an infinite variety of scriptures, rather than to formulate a doctrine of more than five 'streams'. But some later sources proceeded further in this direction by determining the number of 'streams' as twenty-five, i.e. five five-fold faces. The issue of a hierarchy of faces is further complicated by iconographical considerations. Sadāšiva is depicted as five-headed in sculpture and painting, but the lifth face, Īsāna, often remains invisible, <sup>51</sup> which means that the higher and more pervasive may be indicated by a lack of form. There may not be a hard and fast rule for sculptors in this matter, but this suggests that the doctrinal backand fast rule for sculptors in this matter, but this suggests that the doctrinal background of a specific number of heads may be difficult to determine. If we were to construct an image that would arrange the hierarchy of faces and corresponding doctrines in the Stracchanda passage quoted above, we would not be able to take the change of perspectives into account: viewed from below the first Isana would be universely beginning to the country of the change of perspectives into account: viewed from below the first Isana would be universely beginning to the course of the population. would be a single head as the source of 'all knowledge' (survavidātmaka); from above the same Isāna would not be one face, but five. The resulting image with two tiers of faces would ideally have ten faces, but in fact only nine could be

 <sup>50</sup> This correlation follows naturally from the (Veilie) brahummuniten of Isana, which starts "Islands survividyandm..." Cf. also Srikmith 104c.
 51 See KREISEL (1986) 1p. 64, fn. 204) and SHARMA (1976).

-= Gne head <sup>co</sup> Th<sub>i</sub> = a temphic image of Sada t per pective, there might be ap. () fifterent sets of five face and controlled specific doctrines with the face of the

= 0 1 2 cr | If the Salvatantras we chan faces with other incrarchies a the u\_form reality Siva, wh

and Turpurusa (ng., Aghora, Vámadesa, above, as he consists of light. The pre ing (Lit Aghora (acandah) i lac ni saum akah) [and, the norther ne i turned away. The face furned 

by their relative position to the seem commonplace, but – as will be fact an elegant attempt to subject the five. \*\*

\*\*\* or that we is study the medical yearner and the medical in a three-dimensional study of the medical or a three-dimensional study of the medical or a study or a stu

in the menty the similar of the Salahar end of the matter of the menty the salahar end of the Salahar end of the matter of the m

- STE.		aspara	ughrea		
		mpt.	1000	pr 12	
	Mina	Varia	teja	25	pert .
K = -3	CBC*** 7.2	1354	rodra		residence
A"	jiiina	-Kd	kn 3	meda	1.42
. 11	- dere -	F AND DESCRIPTION	Committee		

M there prespondences between the five brahman or faces of he mided, with the castes, "the part of maritie like om and name and of the naving hown through the preceding examples their importance for the figure portant coordinates of the Sarva uniform we may now their

### 1.3 The Structure of the Sarva Canon

A rather late but convenient lummary of Siddhänta doctrine, the Sotaratnamgraha, gives an account of the origination of the Tantra.

At the time of creation Siva creates pure knowledge characterized by fire tream in order to make known the goals of man. 58

The Emmentary says that the five streams are the opper, the eastern, the souththe northern and the western, and that knowledge is that divided by this the northern and the western, and that knowledge is that divided by this refer of form of Sadášíva, i.e. his five faces. Following the twofold divisor of knowledge, the higher one in the form of "understanding" or "realization, and the lifet one in the form of "doctrine", the commentary says that in the first step "seand" (nāda) is produced from the formless Siva and then the Tantras "in Sadá iva whose form is that with five faces. But in fact there are twenty-results a deity with five five-fold faces. Here the lower set of five faces are the ource of worldly doctrine. Inwikan, the Vedas, adhvātnika, the Atimāru unc

encom -s all forms of ), ---

re ten coully one mentioned. The are ed t same way according the positive respective names, the conre the following 5

1

(i.e. tantra

i.e. ingl. beret on

i.e. ingl. beret

A control of the sense of the s - \_\_\_\_ - Cin the Vārnika."

ee that whereas the four lower faces are to do not be temperary results with which a local face is reserved for the contested the week that the dualistic to contested the dualistic to The state of provided them with the necessary exegetical

er ar Upamise - Laught hy Sira, see PTV.;

er ar Upamise - Laught hy Sira, see PTV.;

er ar per met arena

poh armidm i urdin upin odukt mineralena

notel toda rom nånam så transpon

rupam pidanam eva prathumam nådanga est

restam pråpt mitt arthah

int one sena toda ti artia pratimishom palv

inter one se

### 1. The Sama Review.

the faces of Variated was that these "higher" scripture with the faces of Variated was and Aghora. The san important time of arguments in the Variation serves to explain why the Siddhanta that come out of the open face is not the highest doctrine.

The are many later accounts of the same process, for instance in the first enter of the Kanikagama, but it may be enough to quote a passage from the matter arathagama, a voluminous encyclopedia that hall a slightly naive, but a caracterization of the two less important 'streams', namely the eastern and

"But we'the Isana face] are four streams. Through them were created Till train, these are] taken seperately the Garudas, the Daksana-, Vama- and

Of the e.t is said that in the Gărudatantra one, hould perform worship of the mantra of Tatpuruşa and meditate on it in a particular way. This Tentra teaches particularly and clearly Mantras and herbs for the cure. poisons. The that of snakes etc.

in the Dalismatantra one should meditate on and perform worship of the m ntra of Aghora and it is taught that it alone is to be realized. Maniras If their applications are taught there which bring victory over enemies.

If the Bhatatantra the might of [the mantra of] Sadyojāta is told as we: = mantras and herbs for the pacification of ghosts, sprits, goblins in the

### 1.4 Models of Integration

A met m = t have concerned the theologians that advocated the worship of more erodox pantheons was the fact that the pan-Saiva model of revelation with its fit treams favoured the Siddhānta. In order to achieve an integration of other

ipin s doc ie that Sa siva's body consists of five mantras 67 and that see in intras are faces which are the source of the five streams of knowledge 68 - s extended in two ways

### 14.1 The Lower face

As shown above the creation of the directions its space is explained with the ar-As shown above the creation of the directions in space is explained with the ar-ray generit of the faces of Siva, and this, by analogy, demands a sixth face that is ected downwards. The lower face is called pātālavaktra (TĀ 15.206a), picu-ected downwards. The lower face is called pātālavaktra (TĀ 15.206a), picu-ected downwards. The lower face is called pātālavaktra (TĀ 15.206a), picu-ected downwards. The lower face is called pātālavaktra (TĀ 15.206a), picu-ected downwards. The lower face is called pātālavaktra (TĀ 15.206a), picu-ected downwards. The lower face is called pātālavaktra (TĀ 15.206a), picu-ected downwards. The lower face is called pātālavaktra (TĀ 15.206a), picu-ected downwards. The lower face is called pātālavaktra (TĀ 15.206a), picu-ected downwards. The lower face is called pātālavaktra (TĀ 15.206a), picu-ected downwards. The lower face is called pātālavaktra (TĀ 15.206a), picu-ected downwards. The lower face is called pātālavaktra (TĀ 15.206a), picu-ected downwards. The lower face is called pātālavaktra (TĀ 15.206a), picu-ected downwards. The lower face is called pātālavaktra (TĀ 15.206a), picu-ected downwards. The lower face is called pātālavaktra (TĀ 15.206a), picu-ted pātālavaktra (TĀ 15.206a), picu-ted pātālavaktra (TĀ 15.206a), picu-led pātālavaktra (TĀ 15.206a), picu-patālavaktra (TĀ 15.206a), cxpiar s why it transcends the dichotomy of the other faces and is therefore the

This lewer face completely destroys all stains of duality; for when it is wers upped, the multitude of upper and lower [levels] vanishes. "70

 $J_{av} = t - adds \, t^2$  times face is the sixth stream (strotas) of revelation, the source the control of the second of t We know from a quota on from the lost Trisirobhairavatantra in the TÂ that

 $-\mathcal{O}^{*}$  , e.S.  $\alpha$  -scripture that has three objects, a twenty-five-fold nature, or

and conditions of the and condition scriptures], or six streams, it is said here:

"unners in TA 15 203d and Tatruprakāša b

c act R act a in seras if 2800

s K 88 p.65ff One important source that mentions a sault lower

in the same of this doctrine but this makes seen only to the Sane series of this doctrine but this makes only to the factor of this doctrine but this makes only to the Sane series of the same of the doctrine but this makes only to the Sane series of the Sane s

### The Siva Revelation

Here several c assifications of the Saiva revolution are given. Since the passage that follows is quoted from a Trika-tantra, it is not surprising to find that the three categories of the Trika, namely nara, saku and sava, are mentioned first. The third refers to the division of the Siddhānta-tantras into two divisions (hheda), the ten Sivatantras (=sivabheda) and eighteen Rudratantras (=rudrahheda); the last item mentioned, i.e. the division into six streams is interpreted by Jayaratha as the five known to the Siddhānta plus the lower Pietwaktra. The Another apellarmed source that treaters the

Another acclaimed source that teaches the lower face is the Srikanthi which discussed in the appendix.

### 1.4.2 Beyond the Higher

In the Vārttika Abhinavagupta does not mention the Picuvaktra; here the source for the higher revelation lies above the upper face (Išāna) and is simply called *andiwordhya*, the one "higher than the upper". This face, which is associated with the female power (*šākī*t) of Šiva, is the source of higher scriptures and corresponds to the higher levels inside the Trika, namely the Kula, Kaula and Mata. <sup>58</sup> What is astonishing is that Abhinava does not mention one important source for this idea: the *Jayadrathayāmala*. There we find, in the section analysed by DYCZKOWSKI, a system of six streams which adds a higher stream to the normal five. 76

### 1.4.3 Amrteša

There is a further scriptural source that could have been adduced by Abhinava for an integration of conflicting pantheons; the Netrataritra It contains passages which could be interpreted in a similar way as the Malinitaritra's iranscendence of all rules. The and there are also good arguments for a non-dual st. In chapters 9–12 there is a description of a series of pantheons.

- For the fill wing, see Jayanatha's commentary on the passage information rand-cient dimediative pure apprehimediative transportational contained interaprior and line 1831 The contaminatives arthur papersons in premiable pushes.

  The interpretation of pure apprehim to problematic. Jayanacha understands it as the file taken pass the five cubes of the Krama, cooled it instead be an early reference. Size 9 of the

which the main deity of this system can be worshipped; 79 the min pier starts with the request by the goddess that Siva may specify one poin per starts with the deepen of the worship of forms of the denty taught in the belove, namely how it is that the worship of forms of the denty taught in ght before, namely bown a Baksina and Siddhanta, but also Saura, Vaisna Nandka can be chosen at will and lead to the desired fruit. The answ of course that the detty of the Tantra, Amrtesabhairava, is all-pervadi nsists of all the Agamas and therefore bestows the fruit of all mantras. H multiform (9.14), like a wish-fullilling gem; if worshipped as Sadasis be t kes on the form of Sadāsīva to hestow the fruit of the worship onto the worshipper (9 16cd 17ab), etc. This inclusivism is then specified through given, chapter 10 is a description of Bhairava as worshipped according to the scriptures of the southern stream.

Tumburu's pantheon, 87 which is described in chapter 11, is noteworths, Erst because there are not many sources for the Vamasrotas and, furthermore because it supplies some parallels to the Vārttika. Kṣemarāja's verse that in roduces this chapter uses the key words saubhāgya and ramana that will 1 rk e = ription of Vainadeva in the Vārttika. Verse 1 of chapter li met it is that has no ra grants all "the fruit of all siddhis", an express a which occur also in 185b. It then goes on to describe the installation of the entropy of the designed according to the method followed for c cligit torm of Sadāšiva, and who is surrounded by his four power Lya, Vraya, Jayan /Ajitā and Aparājitā.

Ca background for Abhinava's treatment of the left stream in the Variable er, tion that this stream is concerned with magical power (siddh This rule and "desire" emerges from a passage in the Yogaväsistha. 1 K= m n= narrative provides external evidence not only for the conne 17 m = with the left current, but also for his association with the deb The rest current, which is one of the features of the Trika's theory of the

i. \_\_\_\_\_ of pentheons in the Netratantra continues in chapter 12 with the i. \_\_\_\_\_ p n \_\_con formed by the eight mothers. Ksemarāja's introduction repre-

F = V 1974) for a summary
 C = V = ∴ (1985) p 19/62 for a collection of material on and detailed analytem.

### 1 The Saiva Revelation

duces the doctrine that the Kula is the undivided essence of the preceding sy-terns, i.e. Siddhāpta, Daksina and Vāma, but the Tantra is elf iloes not confirm tents, i.e. Studiabili, Easyma and varia, but the Yahira discit files not confirm the position of the Kaula, as its inclusivism extends, in chapter 13, to a descrip-tion of Narayana and Surya. <sup>83</sup> This explains why the Verratantra, despite a 1 parallels, is ignored by Abbinavagupta in the context of the description of the canon; this Tantra is aware of the Varia, Daksyna, Trika (13,37–43) and Kaula, hat inclines them inerely as possible turns of the worship of Netranatha. In other words, it is for Abhinanvagupta too near to the truth of the Trika, but too far from his sectacian pusition.

### 1.5 Abhinavagupta's Definition of Āgama

In the last chapters of his *Tantrāloko*, Abhinavagupta expounds aspects of his philosophy of Śaiva revelation. Ābirika 35 deals with the "unity of all Śāstras" (vs. 1) as taught by his teacher Śambhunātha (vs. 44). The author starts by defining *āgomo* as the basic knowledge (*prasiddhi*) on which every long established activity (*vsarahāra*) depends, <sup>84</sup> and which is a perception that expresses itself into sound, or words (19a). Without such prior knowledge even direct perception would be inconsequential, like that of a hungry child that – without instruction – would not be able to select catables. So it is that without being aware of it everyone depends on the primary *āgama* that has its course in Śava. In a of it everyone depends on the primary āgānia that has its source in Šīva. In a patallel in the *Tontnixāra* <sup>85</sup> he adds that, fundamentally, the Šāstras were not divided according to the variety of desired results and the diversity of qualifications (adhikāra), but through Šīva's power of limitation people became devoted only to parts of this Ur-Āgama; some to the Veda, where duality predominates; some to the Sāṃkhya or to the Vaiṣṇava scriptures in their fruitless search for liberation; some who hold that the nature of Šīva is separate from the world to the Sāṇṣa-Sāddbāṇta; some who teach the bighest deits as omniform to the to the Śaiva-Siddhānta; some who teach the highest deity as omniform to the Matangatontni; and very few to the Trika. In this way Śiva leads every soul gradually to the "one fruit", i.e. true liberation, which is that of the Trika.

<sup>81</sup> DYLZEDWSKI (1988), p. 43, quotes this Tantra for a division into three streams, but this is Konmanga's interpretation.

84 The key term prividility, which is, in the same context, used in its primary sense Prenown by Jayanta Bhatta (unahipanaximility or prividility) apapar a demoli, Natisamai'j i p. 6481, to here terniterpreted. The Noisakodi gives phanam and khyanh as synonxins, GSO 11 (1972), p. 762, translates it as "certezza a priori".

85 Sice chapter 21, p. 193-4.

way of fragmentation this prushfully spreads either as an unbroken chain teacher and disciple (paninparā), or as scripture (TĀ 35.15).86 Although ere is only one Agama, it becomes manifold through its division into different goa's, like the four aims of man, but this does not imply internal contradiction 125 and does not falsify its validity. There is, however, a clear hierarchy of these parts so that the higher fruit cannot be attained through the lower doctrine and practices; the adherents, for instance, of the Pañcarātra can only experience what they think to be liberation, whereas true liberation through identity with Siva is beyond them (29). Thus the whole range of knowledge, starting from worldly knowledge, and including all forms of religion, culminates in the Trike but the unity of all knowledge can be seen only on the Kula level of the Trika, since the Kula is the essence of all Sastras (30–34).

Having propounded the descent and abridgment of the original Śāstra in hnika 36, he draws the conclusion that the lower doctrines, like that of the Veda, are dominated by delusion in order to preserve the world:

Since [the lower systems] have perceived a part of the reality of the higher doctrine, but rejected it, we see the nature of delusion in these lower sy tems, because it protects creation. For instance in the holy Anandasastrait ta ght hy Siva that the word of the Rsis [is the cause of] much trouble, produces uncertain and minor result [and is therefore] limited; the wise should not take it as an authority, but resort only to the scripture of Śiva."87

But this is not all: for the same reason, i.e. because the Veda is in the domain If delision, all that goes against it will lead one beyond delusion: "Those ver ts that are the cause of sin in the Veda produce rapid result in this doctrine of the left "XX According to SANDERSON vāmašāsane here means the doctrine with a Vama-srotas, as the  $\tilde{A}nandatantra$  which is quoted here, belongs to that perford the canon, we and it seems that Abhinavagupta wishes to extend this to 1 The Śaiva Revelation

the whole Śaiva revelation by following the more general definition of  $v\bar{a}ma$  as  $sans\bar{a}vavipavitah$ ,  $^{90}$ 

The author continues by dividing the doctrine taught by Siva into two branches, one transmitted by Śrikantha (Tautric Śaivism), the other by Lakuleśvara (Pāšupata-Śaivism) (14). Whereas both grant liberation, only the former has also the capability to grant "enjoyment". The doctrine of Śrikantha is livefold, because of the five powers of Śriva, and is called the "fivefold toward" (16). It falls into three ports a group of tau and as a faith to the state of the same and the same and the same faith the same and the same faith t stream" (16). It falls into three parts, a group of ten and one of eighteen scriptures, and above it are the sixty-four Tantras of the "Bhairava division". In verses 18–24 the system of Pithas is introduced. According to this classification

which is the main scripture of the highest Pitha, the Vidyā-Pitha. As further support for the supremacy of the Mālānītantra he quotes a few verses that introduce another model of explanation which will be used in the Vārttika, namely that the essence of all Tantras fused with the left and the right stream is to be found in the Kaula level of the Trika. For that reason the Trika is called "half of six" (sadavdha), because its constituent parts are the following three: the sixth stream above Isana, i.e. the *ūrdhvordhva*, the left and the right.

It was difficult for the Saiva Tantrics to be too selective in their choice of individual Tantras as valid, since divine authorship could hardly be rejected in some cases and accepted in others without weakening one's position. One criterion for the validity of the "Agamas" as a group was their freedom from contradiction (ekavākyatā), because otherwise divine authorship would be difficult to uphold. It was therefore crucial that the theoreticians produced an account of the Saiva canon that would declare all parts as valid, but hierarchize them in a way which would support the claim of one's own group for the highest level. On the level of the scriptures themselves this was done by inserting lists of Tantras into the chapters that deal with the "descent" of the scripture (tantrāvatāra). On the level of exegesis it had to be shown that the hierarchy of possibly conflicting Sāstras was logical and intended by Siva. The Saiddhāntikas had no difficulties in showing that their scriptures – which were associated with the highest face of Śiva – were superior, <sup>93</sup> but the monists who based their philosophy not on the Siddhāntatantras had to find a model to explain why their own Śāstras repre-

I by im contradictory, as even "scriptural traditions" in India are transmitted ofform the verse is an attentity to show that both worldly knowledge, i.e. knowledge to it in a text, as well as the knowledge that is crystallized in a scripture are defined.

in a text, as wen as the another of all alignments in invariant lakyons at an invariant desirable and invariant lakyons at an invariant desirable and in invariant desirable and a later and a straightful desirable and a later and a summer of the another and a summer of the desirable and a summer of the another another and a summer of the another ano

<sup>1</sup> s. 1985 e.g. 86, whisteters to Srikimphi, vs. 264.

<sup>90</sup> See 357cd=365ah.
91 See commentary on 164cd=166.
92 The relative uniformity of some of these tists can only be interpreted by assuming considerable reduction.
93 Cf. Rahadi myparikgå 16

= de= ribes a divi=ion of the = if t n La=tras, the radrubhedg ixty-four Lantra. The that are

et = Siddhanta 44 that are

doe i of thispute the authority of

= = iii | 1 < promulgate dua i=m are

the Bharray atantray teach i = y

t along vextracted from the home vextracted come of the value and the Deksin."

The highest vextracted residually differ to the highest vextracted from the home vextracted from the h t t = literat re id radically d fler t

 t t = txtv four Bhaitavalantra

 t · dai mutantrus, if the wer I an empt to reduce the to Disk in fundas, it would in

to it is neutral enough to be a ription (La school, we sa the ut , su nities a hid letta en / = -n in the A ragiuna in wh

## The Sarra Reve

now obsolete assumption that the Tantras tran mitted in South-ind—let the name of the twenty-eight are those very wicks to which the early increase term of the twenty-eight tantras had relisted as scripture. If the S—a S d h—a very few are demonstrably early wirek. Most are South-lind an reduction of entirely fresh compositions that were unknown to R1, akaniha. A fixe curviving early Tantras are firm the Sivabheda, and only very 1 a least to this nort of the sanon are known in early hierar tree. if e unviving early Tantras are fir in the Sivabheda, and only very that east to this part of the canon are known in early literatite. We've that the first and independent are more real than the bhurras abbeda if it it. Ki, himitian num-dualists of Abhuras agupta's school the script ral and it. It is of the division of the participations was the Sribanth of Fixter it. The art of the text has been discovered by Prof. SAN. RSON in East it. Acts alto understand a Kashmirian ritual manual. The reader will enter transcript that its given in the appendix that the Sribanthi provides us a multitude of classifications among which we find the given p of sixty four The first literature classification of the canon is however not Abhuras agupta's the field of divining but a division into six streams, five plus the lower (see see the=ford divi=in, but a division into six streams, five plus the lower (see v=

1 m. If the diaction to Rount agains, you the control of the carry attributes the control of the carry attributes the active solution in the carry attributes the carry solution of the carry attributes the carry carry to a carry beginning to the carry attributes the carry that the carry the carry that the number of texts in the latter verses may be the certain, and the carry that are also documentate in. But we can say that the number of the carry that the number of the nu

1

the doctrine. Since the fe-A decision of the decision of

Transition of the essence of the

the The Control of All Marine State a supreme for a fine of a little edge for 

notinge, the instrument of Till chare appears to necessity in its nature describer and teand the same of the control of the c The effect inner retail to the the power forest on the power forest con-The region of subjected, is made the second of th

the multitude of all of language, cannot be set of the fact of the fact.

as a process of anomalies of an area of anomalies of an area of area of area of an area of an area of an area of are

The a R une .

approved and Sadi, See Silver should expect and in the form they have appeared. No 1.4. There are therefore in supplied for milego face. There is no expect when all these appear is 1.5%. There is no office form grown in the left supplied and Sadi, Stanfargum as three weighture appear to 3.5%, and which was a production. There are the standard set of Sala, and which was a production.

4 - 4 MAN (1475a)

Pudra appear in long releasing more lines facety of the fa The distance of \$mails and a repetitive of a logistacidat perfect is not appropriate.

(A. Tarpuruse and Sady jate according to the plan is The Tour Therestosis, pow the commissions are assert Scient Proceeds formed of the faces remain Bland and Variode a No. 1 Through Agricus (No. 4) and Agrains and Variador a No. 5, these are the The world is expected from facult

all the determing the first faces mannel, flama. Tapperus, Sady J.

Linauer a and Aighter the groups of three, from by commoning Mana so
ther laces use my time has combination result. Adding three in The series and the first the currentestation of Sady (Site 4) the remaining faces of any or term that the first continuation of Sady (Site 4) the remaining faces of any or strong the first continuation of three and Raymons and Sady (Site 4) for the more of Sady (Site 4) for the same of Sady (Site 4) for three and against and the first faces of Sady (Site 4) for the sady of Sady (Site 4) for th

The man refute for the Not Texastic .-

### | 1 m

de ty and unity as their main [doctrine \_\_\_\_ vf=ms'

release or and one combination of

V = 1... a and Ashora becomes A. auc a and Aghora, because the

## 

## rate Abbinavagupta] teaches:

· = . ... ed Š.v. z freceives its name in m e in werent manifestations of St. ()

- was the Rudros, 113

Not the assist conglit, are sixty-four, the dihern face, which is free from duessence warūpa). Šiva, Šakti, and

eric stank take take as Given the set Principed to mes of the texts and the

- red rate M = const.

### The S Revelation

rfold form, i.e. being about to arise, ansen, about to disappear oppeared. When this styteenfold form fof Aghoral suddenly merges with the other four faces, then their mutual combination results in the style of visions of Bhairava, in which non-duality is the main [doctrine]. The taight elsewhere]

Qui tation of MVV 383-384 and 388cd-390]

The same has been stated in the Srikanthi in detail after giving the names

'Divided' (thunnam) has been divisions] implies that it is mand though its divisions and subdivisions. This variety through other divisions and subdivisions and subdivisions. This variety through other divisions has been taught in the Srikaryhi with regard to the Toparusa-tace [quotation of 151cd', also [with regard to the southern face] quotation of 220ab] and the [Vāmadeva-face] the quotation that follows to be traced in the Srikaryhi, but cf. vs. 269.]; this [tad] [variety] considered in the Srikaryhi, but cf. vs. 269.]; this [tad] [variety] considered in the Srikaryhi, but cf. vs. 269.]; this [tad] [variety] considered in the Srikaryhi, but cf. vs. 269.]; this [tad] [variety] considered in the Srikaryhi, but cf. vs. 269.]; this [tad] [variety] considered in the Srikaryhi, but cf. vs. 269.]; this [tad] [variety] considered in the Srikaryhi was also say that the statement of the say that siss also for subdivisions that are caused by the fact that each of these faces sign rivefold. Therefore (200) I have summarized it from the same source Sac eva , but not dealt with it separately here. The €me has been saxed by Abhimyagupta

An therefore it is an established doctrine that this Sastra was created in rec parts, which are called Siva, Rudra and Bhairava and teach [respective y] duality, duality-cum-non-duality and non-duality. This has been

q etation of 391-392ab

And has the Lord in immerses this Sastra, consisting also of duality etc. in a concern of supreme non-duality by embracing the sixth group of three are

1= a. Vama, Daksina, as places of rest fire the three powers Parā, (Parāparā)

a, Vama, Daksma, as praces of rest for the three powers Parā, [Parāparā] and Apara]. The according to the saying:

"I ke the smell in the flower, the oil in the sesame seed, the living soul in the body and the faste in water, the Kula [doetrine] resides inside all Śāstras as their essence.

Otherwise [without being bathed in supreme non-distlity] the Sastra will not become a means for attaining the supreme state. This has been taught [by Abhinavagiipta].

[quotation of 395cd=396 and 398]

[Opponent] What is a valid source for this, as no such doctrine is found. [Opponent ] What is a fall of state of the fine as a fall of the fine teachers is the source for this:

quotation of MVV 393cd 394ab]

[Opponent:] You are turning the objection, namely that this [doctrine] has sprung merely from human intellect [i.e. has no scriptural source], into its own answer. This is really an unprecedented feat of learning; therefore some scriptural source has to agree with it in order to answer this. [We answer!] No. For Āgama itself is taught to be undisputed knowledge.

We need not quote the remainder of Jayaratha's commentary on this verse. For i the feet that great Gurus agree on this point is sufficient proof for the au-Fig. 13 is the solution of this doctrine. The long discussion of objections that follows, and enther trong tone of it 121 might indicate that the arguments for this reinter-| | | | | n of the pair as rolus, an interpretation whose hardly veiled purpose it the s premacy of the Siddhanta, were indeed without a clear scrip-

Fig. 11 of then co-cludes his commentary on TAV 1.18 with a discussion of 1 Saiva scripture 122

= 1 r s (1997

் நூர் முல wrong for apartide. See commentary on 205-397.

the deleted

H ் வில்லா bij the interpretation of this paragraph.

dr om bijartide can entire dha crittip karmagne araiji ia co

Chapter 2 The Mālinīślokavārttika

The Mālinī[vijayottara]tautra is Abhinavagupta's main source for the Trika and four of his works deal with it: the lost Pūrvapañjikā, the Mālinīvārtika, the Tantrāloka and the Tantrasāra. For Abhinavagupta this Tantra was the "supteme essence" of the Siddhayogeśvarīmata, which in turn is the main scripture of the Vidyāpīṭha division. The name of the Tantra reflects its claim that it is a shorter version of an earlier Mālinī, which in turn is a shorter version of the Siddhayogeśvarīmata. The text is also called Mālinī or Srīpūrni. 

If we look at Abhinavagupta's works that deal with this Tantra we have one

If we look at Abhinavagupta's works that deal with this Tantra, we have one Paddhati of the Trika system as taught in the Mālinī (Tantrāloka), its summary (Tantrasāra), one work that was perhaps an extensive prose commentary (Pürvapaüjikü), and a Värttika.

According to the popular definition we would expect a vārtika to examine what is taught, what is not taught or taught imperfectly in a work. If we look at the most famous Vārtikas on the traditional Indian syllabus, those by Kātyāyana and Kumārila, this definition seems justified; both include a critique or at least clarification of their sources, namely the Asjādhyīyī and the Suburabhāṣya. This cannot be applied to an Āgama, if one holds the view that it is in some sense the source of knowledge. The only method a

<sup>1 &#</sup>x27;The name of this work, for which see GNOLI (1972), p.887, is given as Pürvapaücükä, which has no orthographic variant common in Kashmiran manuscripts Iti is also used in an autograph of the Laghiipañcikh on the Hararijayn by the famous scribe Ramakaitha. Bodleisn Library, Ms. Stein Or. c. 111. The work is referred to and quoted in Parairimukhivirurunia, p. 23f and p.57. In TÂV 23.75 [wo verses are quoted and it is referred to as a invariant. The verses could be summary verses and the commentary itself a prose commentary like the PTV.
2 See TÂ 37.24cd-25ah.
3 See TÂ 36 for the different stages in the descent of this sempture.
4 See NVT 1.8–13.
5 See GNDLI 10720, p.888, e.v. Purpag CL Selfamith 208c.

See GNOLLI 1972), p. 888, s.v. Pirrva. Cf. Śrikanthi 228c
 Midinuktaduruktucintai rairtukam, Katwaminiansa tadhyaya 2, p. 5t.

1 mroduction

mmentator can adopt is to make explicit a hidden sense, which one could the abbreviated form in which the Agama has come down or by t e secrecy of the doctrine. Abhinavagupta commits himself to a very strict position by saving that everything is told in the Mālinfiantra explicitly of photily (lingatah). And he states in another passage that there cannot be any question of non-literal meaning (urthavāda) as regards the word of Siva any question of the Abdulor Siva.
This, however, is a theological program: in concrete exegesis Abhinavagunta system is well aware of non-ultimate statements in a valid scriptural text The usual definition of a vārttika could therefore be justified; it would be a practice by rejecting some, namely provisional, rules like the injunction to perform a specific worship, and by providing the arguments that can establish a hierarchy of these conflicting injunctions. I think this approach can be discerned in the discussion of Mālinī 18.74-81 in the fourth chapter of the Tantraloka (212–278)9 and the same principle applies to our text.

The text of the Viîrttiku falls into two disparate chapters, the first with 1135, the second with 335 verses which are mostly anustubh with only short passages or single verses in longer metres. There are not many quotations and astonishingly tew from the MVT. The first question is therefore, on which parts or concepts of the Tantra the author is actually commenting upon.

One view to be found in the secondary literature is that of the Vārttika being a commentary only on the first verse of the MVT. It is based on the concluding verse by the author himself, in which he states that he has commented only on the first verse, and this impression is reinforced by the fact that the first verse of the Tantra's quoted in full in the beginning of the commentary. This has created some funny conceptions, as for instance in PANDEY's pioneering volume on Abhinavagupta, where he says of the Pūrvapañjikā:

"From its name. Pañcika, which means a detailed exposition, and from the frequent references to it in most of Abhinava's writings it seems to have been a very big work. An idea of its size can be formed from the available part of the Mālinī Vijaya Vārtika which is an exposition of only the first verse of the Mahm Vijaya Tantra, as he himself says in its concluding line.

surthovadadisanka ca sukye mahestvire bhavet. This is in contrast in Saudhis 5 dyogy sus talks of anticidali sitrus and arthovalilisidras as being part of 5 you on Syavambhisa sitrusangemba 1, p. 4 a ed Varinka by Abhinavagupta himself in a cross-reference.

pravarapuranāmadheye pure piirve kāśmīriko 'bhinavaguptaḥ Mālinyādimavākyc vārtikam etad racayati sma.

What must have been the size of the detailed exposition of the whole of the

above Tantra, it is not difficult to imagine. This work, however, seems to be irrecoverably lost. Its loss to saiva philosophical literature is irreperable." 10

Although it does not become clear whether it is PANDEY's view that the Vārttika as it is is incomplete, it seems that he takes the statement about the Vūrttika being a commentary on the first verse only as literally true.

We find another early statement on the Varttika by MADHUSUDAN KAUL. who writes in his introduction to the MVT: "The first verse of the Tantram he took up in his Mālinīvijayavārttika and explained it so thoroughly that connu-tations of several terms are made clearly intelligible. The points, that could not find room in the Varttika for want of space and owing to its limited scope as Värttika, he discussed in the Tantrāloka."1

There is probably no word limit for a *vārttika* and the argument of space is therefore not to be taken seriously, but the impression that the connotations of the first verse of the Tantra are explained at great length is certainly correct. This first verse, which forms verse *I-I* of the *Vārttika* runs as follows:

The rays of the moon of knowledge which issue from the face of Paramesa [i.e. Siva] and are capable of destroying [everything] opposed to universal bliss surpass all. (14)

The light from the half-moon on Siva's head, which is identified with knowledge, is reflected in his face and sends out cooling rays. Although not easily understood from a north-European perspective, one standard comparison for sanisāra is "heat", and the knowledge that destroys ignorance that is the cause for sanisāra, is consequently associated with the coolness that is embodied in the moon. <sup>12</sup> But for Abhinavagupta this is not just an introductory poetic image in a negligible start of this Phoming knowledge from its in a manigala-verse. It implies the descent of this liberating knowledge from its source above Siva's head down to his hie heads and, through this process of reflection, its differentiation into scriptural revelation. The explanation of this idea forms the first section of the *Vārttika* which is the topic of the present the-

PANDEY (1963), p. 37.
 MVT, Introduction, p. xvi.
 One must add that besides this pan-Indian image Kashn description of a summirealistic (Toutrasiin), p. (35.)

V = mary of the whole Virtuka is beyond the present work, but we sha wheely discuss its structure. If we look at the concluding verses of the first wheely discuss its structure. If we look at the concluding verses of the first chapter, we find an explicit statement to the effect that the first Kāṇḍa is a commentary on chapters t-17 of the Mālinītantra. Obviously the reader has to be made aware of this fact, because there are hardly any indications for it in the text itself. We see on the other hand from the choice of words that, at the end of the tiself. We see on the other mand worth the close of the Tantra in mind. The second first Kāṇḍa. Abhmaya still has the tirst verse of the Tantra in mind. The second Kāṇḍa of the Vārttika, which has only 335 verses, starts unambiguously with a Kanda of the Vartuka, which has only 355 verses, starts thanhiguously with a reference to the 18th chapter of the Tantra, thereby confirming that it deals with the remaining chapters of the root text. Again, the end of the second Kanda is reminiscent of the first verse of the Mālinī and the last verse of the Vārtuka contains the statement quoted above that the author has only commented on the first statement of the Tantra.

From the fact that the first part, at least in some sense, deals with chapters I-17 of the Tantra and the second part with the remaining chapters, we can con clude that the text of the Vārtlika as we have it is a self-contained work, and the is recognized by the editor Madhusüdan Kaul in his introduction to the edition of the text. 13 Much less obvious is the reason for the division into two unequa chapters. The MVT is not divided into padas but into 23 adhikaras; the 18th chapter is in a section on Yoga, which started with chapter 12, but its impor-tance for Abhinavagupta lies in the l'act that it is mainly there that he can find passage to sustain his monistic interpetation of this basically dualistic text and to postulate a hierarchy of levels inside monistic Śaivism. 14

Another important question is the relationship between the Mālinīšloka arttiku and the Tantrāloka. I cannot quote any conclusive figures, but it seems that there are many parallels and quite a few almost identical verses between the second Kāṇḍa and parts of the TĀ, but almost none of the first section of the first Kāṇḍa, i.e. vss. 1–399. Although there is the possibility that the Pūrvapaūjikā has dealt with the same issues, this section of the Vārtika was unique convolete by the lost change. unique enough to be referred to by Abhinavagupta himself in the last chapter of the *Tantrālaka* for its description of the descent of the five streams of the Saiva revelation:

2 The Mülinislokuvürtuku

"The nature of the [live] streams, starting from the immovable highest state, has been taught by us in the Mālinīšlokavārttika in detail and those eager to know should be able to understand it from there. But we do not sanction useless repetition. <sup>15</sup>

<sup>&</sup>quot;The whole work has been thrown into two parts or Kandas, the first part being desured the abject matter dealt with in the first seventien chapters in the above Tantra and the latter way in light on the remaining portion." First page of the Introduction to the Kashum Entron of the Varianda.

SASD PSOS (1992) for dualism in the Mallini, and SANDERSON (1997) for the integral of the eighteenth chapter.

## Chapter 3 The Text of the Mālinīślokavārttika

### 3.1 The Names of the Text

if e antra which is the basis for Abhinavagupta's commentary is call-Mic sixqay stara or abbreviated Mālinīvijaya and our text is therefore called M. aniviyavayārttika (MVV), Mūlinīvārttika, or Mālinīslokavārttika, the last one being used by Abhinavagupta himself to refer to the text in the TA. There have been a few misconceptions about the name of the text and some remarks n this matter are necessary for clarification.

Is his article on the Works of Abhinavagupta RAGHAVAN notes: "Further on p. 10° nt hrs Tantrasāra, (Kas. Texts, XVIII), Abhinavagupta makes mention of n s Tantráloka and adds to it a perplexing reference to a śloka Vártíka. Are we to understand a work of Abhinavagupta here, and if so, whether one of his known works or a new one?" The text under discussion runs as follows. an artham cătra darsitam tautrăloke ślokavārttike ca. Commenting on the same passage in his Kraina Tantricism RASTOGI says: "Besides, Abhinas, reters to one ślokavárttika in the Tantrasára. It is uncertain whether this t identical with the famous Mimāinsā text of the same name by Kumānlā But the way Abhinava refers to it and the context in which it finds a place makes it quite probable that Abbinava might have attempted a work under the n e Or else it might be another name of the Mālinīvijayavārttika." In hi reduction to the Tantrāloka RASTOGI modified his view; he quotes reference to the Tantrāloka under the name vārttika and sadardhaślokavārtika high are given by Abhinavagupta in the İsvaraptayablı ji favimar sini. TA is quoted there, one must conclude that the TA has indeed been call \*\* arthia But from this and the "non-discovery of any text by the name t

### 3. The Text of the Malinivartika

the Modurariko (pertaining to K.(ashmir) S.(aivism³))" he concludes that the cross-reference in the *Tontrasitra* can only mean "in the Tantrāloka, which is

The confusion about the term shokaviërtika arises, because it denotes above all a type of commentary; as the one by Kumärita was perhaps the most well-known, it could be referred to as the Shokaviittika, but technically both the T \( \) and MVV are slokavaritikus and the fact that the name of the commentary is used a few times for referring to the TA does not exclude the possibility that it may be used for the MVV in another context. If, moreover, the names Famiraloka and Ślokavāritiku are combined with "and", as in the Timirasāra age under discussion, there is no need for RASTOGUs laborious interpretillion. We find the correct interpretation already in GNOLI's translation of the Tantrasiira: "nel Tantraloka e nel commento in versi al Malinivijaya." 4

### 3.2 Editions and Manuscripts

The MVV appeared in print for the first time in 1921 in the Kushmir Series of Texts and Studies (KSTS)<sup>5</sup> and has, to my knowledge, never been reedited. We can ignore a version of the text that appeared in 1985 as a small booklet ed. by Krishnananda Sagar, since it contains the text of the editio princeps, but the misprints produced by the new typesetting and the omission of the critical apparatus makes it virtually useless for this study.<sup>6</sup>

It is not easy to estimate the value of the first edition. Despite its shortcomings we must be very grateful for it, as for the whole KSTS, without which this segment of Tantric philosophy would still be studied from the Survadarsana-vangraha. From this perspective to lament the lack of attention to detail would indeed be unfair, because the editors who wished to print virtually all the main texts of the known Saiva philosophy of Kashmir could not indulge in long dis-cussions. However, it must be noted that the editors sometimes decided on a

text that hardly makes sense or is not even metrically correct.

The KSTS edition is based on two manuscripts which are described in the introduction as follows:

4 GNOLI (1979), p. 190.

Sari Mathrivijaya Vartikam of Abhinava Gupta. Edited with notes by Pandit Madhusudan Kaul Shastri, KSTS XXXI, Srinagar 1921.
 śriniadabhinavagupiācaryaviracitam mālinīvijayavārtikam. Published by Krishnand Sagar, Varanasi 1985. English Title "Shri Madabhinavagupiacharya of Malinivijayavartikam"

LIRARY This is one of the oldest Mss. in the stock, its leaves are bere and there and immiser 250. The character in which the Ms ten is old Sarada [1] Kashnuri paper of old type, one-half Foologip has been used in the Ms. On an average, a page contains 13 lines sixter letters in each. The first H leaves of the Ms. seem to have been street. Letters in each, The first H leaves of the Ms. seem to have been street.

cs c, o c san it s in the toothotes and make a few emendations, but

cs v t specify the nant script from which the variant was taken,

re three transition of the Me' invitavoltantantra, a comparable volume
e se les who has a substantial list of corrections, the lack of a
the ed tion of the Varitika is also slightly discomforting
the est kes through no doubt be desirable to find and recollate

strip in discontinuous but the current political situation in Kash
e to se chitours, so no attempt has been made to remove

see to se chitours and plausible that the whole receasion is

see to necessary to risk one's life for establishing this

### 3 The Text of the Mahmiyarunka

from Sarada archetypes, but not only is one ms, dated comparatively early (AD, 1789), both often retain the correct reading against the Sarada sources.

But esen with these additional sources a meaningful text could often only be established through conjecture; out of the more than hundred instances in which the present edition differs from the KSTS edition, about half are conjectures. There are cases where one would want to argue that the conjectural reading was with a high probability the reading of the archetype, in other cases the suggested readings are diagnostic, that means they merely allow us to make sense of an otherwise meaningless text or help to restore the metre.

Prof. SANDI RSON drew my attention to a further manuscript (G) in who only a few verses are quoted.

### 3.2.1 Critical Apparatus

In the apparatus of the present edition all variant readings <sup>7</sup> of the manuscripts, with the exception of the purely orthographical variants that are mentioned below, have been listed according to the following conventions: a lemma does not indicate the beginning, but the full passage that is replaced in a particular manuscript with a different reading; it is not reported, if this variant is unmetrical. For instance: 352b systantram: systantraryant J<sub>2</sub>, means that in pada b of sense 352 the reading of J<sub>2</sub> is unmetrical, not that one more syllable of the critical text has to be replaced to arrise at this variant.

As mentioned above, the *editio princeps* indicates the source of the readings from its two sources only as *iti pāṭhoḥ*. These readings are marked summarily as "K" in the present edition. The siglum  $K_{ed}$  ("Kashmir Edition"), although describing the critical text of the *editio princeps*, is therefore also ambiguous, in cases where "K" is not mentioned it means "both Śāradā ms.", where "K" is specified it describes only one of them. All cases where the editors have enconded a passage, or where I suspect a misprint, are mentioned explicit.

As the siglum K, owing to its ambiguity, appears only where the two Śaradā mss, disagree, it was not possible to provide the present edition with a fully positive apparatus. It was on the other hand necessary to give a positive apparatus where K's reading was accepted, but was not identical with K<sub>sd</sub>, that is, in cases like the following.

\* Unlike in classical Greek and Latin there are hardly any published collations of a second full number of manuscripts in the field of Sanskrit editions, under these compressing a selective apparatus of inefficient, as it makes improvements with the re-collation impossible.

\_ k = x . . · k and K constitute the critical text, whereas the edu A le cr the basis of the other Śāradā ms. If

 $R_{ij} = R_{ij}$ - 1 | 1 | 1 | 1 | K | rec us # turnants and our critical text rests on the  $e^{it}$   y differ a firm a – however skillfully – contaminated m

Devanāgarī mss. are not given in the apbering, most cases of gemination and deger c.: . - : crit ard in some cases idiosyncrasies of the e greather of or instance has been noted only in the control of the partly overlapping shapes of so to the fain otah looked slightly more like ar -- 1 1 he to ed in p. 551.

+3 Description of the Manuscripts

nhed in the new catalogue of the Shri Ranbir Sansart

2 1 1 m. samartika, P[aper , D[evanāgarī], 19.3 x 13.5 cms \$ 21 etters, good, fairly old.

Be Serbe did not consider the initial series of the filling algument and then added the ne. Cf. with the series of the filling and then added the ne. Cf. with the filling and then added the ne. Cf. with the filling and then added the ne. Cf. with the filling and the new filling and the  added the ne. Cf. with the filling and then added the ne. Cf. with the filling and then added the ne. Cf. with the filling and then added the ne. Cf. with the filling and then added the ne. Cf. with the filling and then added the ne. Cf. with the filling and then added the ne. Cf. with the filling and then added the ne. Cf. with the filling and then added the ne. Cf. with the filling and the fil

3 The Text of the Male ratika

leaves, 16 lines, 10-14 letters, good, fairly old.

I ave not been able to work from the manuscripts themselves, but from the conference of the Shapma and the libration of the Shri Ranbir Sanskrit Research Institute.

33.1 1

Cata—gue number and tiller 623 (20 ka 2) Mālinīslokavārttikam.

The tag on while seems to be the outer wrapping has the following text devolution of the catalogue in the following text devolution of the following text of the following text catalogue is unfortunately very inadequate. Although the MVV is probably the most exciting text contained in this manuscript, it is in the catalogue of the following text of the following text contained in this manuscript, it is in the catalogue of the following text of the subject of an independent time.

The Mā inīvārtuka is in Devanāgarī, It spans folios 1-62 and is numbered ent naturally on the left lower margin. No marginal title.

Beginn ng (1°), om namo vighnahartre om namah sivāva - om vimalašalā -

Frid (62') 111. mälintslokavärtikam šrimadäcäryähhinavaguptaviracitari an ptam | šubham astu sarvajagatām

The ariting is characterized by an almost fixed width of the stroke. There are The l gature for syn is characterized by an almost fixed width of the stroke. There are corrections as well as marginal variants (15d, 31b, 86b, 95a, 101a, 186d) by a second hand (called J<sub>1</sub>t<sup>2</sup>). A scribe with more practice in transcription from Scrada m. I have gone through the manuscript and occasionally corrected the contonio of ma and sa (65d), but also added variant readings.

There is occasional help for reading, as for instance "commas" in 23, tadec chā tāvatī, jūānam tāvat, kriyā hi sā.

The l gature for syn is a na "closed" by a horizo tal stroke. Appareoty the writing utensil did not allow a variable width of the stroke, so that a m and limitook virtually identical.

look virtually identical.

3.3.2 J<sub>2</sub>

number and title, 622 (1639) Malinivartikani,

The tag on the outer wrapping has the fullowing text (devanagari in jial,
168 Shir Raghunatha Temple MSS Library, JAMMU, No. 1638/ka. Title;
7 in outrikani. Author. Extent 129 patra. Age: xain 1846. Subject: tautru",
The left upper (nargin has a further number: 6028.

Devanagari. The abbreviation for the title ma, va and the folio number are in the upper felt margin. There are no dandas and the verses are numbered only in the first few pages. Dated A.D. 1789. 10

Beginning P: malimirittikani in the centre of the page, below a stamp of the library. The text starts in P after a few invocations: srīganipatīņe namah srīganave siruyonmamah svidevyai siddhidāyinyai namah om crasistalarsit an vimilakala.

End: in malimslokavartikani srimanmahämähesvaväcäryavaryasrimadabhimavaguptapuduvivacitmii samaptam iti sivudam bobhavitu sadbhakmuam vubham bhavatu | srimgarv liptam 1846 caitre

Paleographical Notes, ya and that are sometimes indistinguishable (5d: path; =pi=1), is a and van are identical.

3.3.3 (

M. I. '0" kept in Nudersdehsische Stratts- und Universitätsbibliothek, Göttig, and described in detail in JANERT AND POTI (1970), No. 803f. This undated Saradii paper manuscript that contains the few verses from the Veral's indentified believ.

M+130 MVV |s | 15 | 13012cd=1017 |H 35-40

the attribution of the passage: ity ācāryābhinavnguphigarini
 the onker tatha hiterarya, and another qualitation from the text:

If the outer wrapping of the manuscript

3 The Text of the Malinteurinkin

Mn 130 MVV 15<sup>cf5 M</sup> 1.206cd 209b 1.5<sup>cf2 M</sup> 1.258=259 15<sup>cf2 d</sup> 1.258e257ab 16<sup>cf4 T</sup> 1.271 272

3.4 Textual Criticism

3.4.1 General Principles

Unfortunately there is not much written on textual criticism as applied to Classical Sanskrit, nor is there consensus about the best approach. The discussion of the (hooretical problems in other disciplines evinces the wide divergences that exist: the BEDIER school is extremely sceptical about the validity of editorial judgements, which results in an unwillingness to do anything else than print "the best" manuscript. This rests on the assumption that the understanding if a medieval scribe must be nearer to the text we wish to publish than that of the contemporary editor. It is apparent that this cannot be applied to Sanskrit manuscripts, many of which were written by scribes who could not understand the texts they were copying. Moreover the sceptic's attitude against attempts to edit texts and the deconstructional pessimism it displays is hardly appropriate for a discipline like Indology, where the need for reliable editions is so obvious. The other main trends define themselves by the degrees of acceptance of the interest of a text is still the very heart of textual criticism and I shall therefore deal with the question briefly and examine its application for editions of Classical Sanskrit.

The idea behind stemmatic analysis is to find a method through which the editor can arrive at the original reading of a text without editorial bias; it was

In the field of classical learning there is protracted controversy about the methods including a good deal of potentic and ifurginational, see HOUSMAN (1972) and WEST (1973), p. 61.

12. KANI- (1969) (p. 158) summarizes the practical conclusions of this approach: "The current scepticism about conjecture extended, as it still may do, to the whole editorial process, and one form of the flight from judgement has been 'to condemit any critical treatment of immuscript material beyond a mere reproduction of the extant tradition or of one of its replessentatives." "One should" (I quate a student of Bedier reporting the master's view I 'select a manuscript which is of the poet's own dialect, which is relatively old, which does not have many mechanical defects and one should reproduce this text without attempting correction infless there is a proved slip of the pen—versification should not be corrected."

arrive at the read or of the defining of the state of the Type wal not try, mpt that contained com t uded from con ider

= x followers, we we saw:

- - - Ms - handbook that x -. The stand for editing any text "and the technology of the technology r no prietweet minima in a prietweet minima in a gr

= - . r= + 1 u mechanical defect + 3 ne retrusily should fit in the retrusily should fit in the retrusile fact that which the retrusile is considered by Regues III tell set in the retrusile. e la divez in them in the latter as summer. 

ready are largery for There are in our start There are in our

The state of the s

-1--- - M

Services of the services of th to Day a process of the section of t

The second state of the second 
### I furroduction

at a instance, confusion of aspirated and non-aspirated consonants, if in Kashnir - regional pronunciation does not differentiate between them. By the production of a copy from another manuscript involves also the category the production of a copy that the production of a copy and the categorial more conscious processes of alteration. WEST's description for Green and the categorian and and Latin applies to Sanskrit to a considerable extent. 24 but there are further and Latin applies to Sanskite to decontamination should never be underrate the comparatively short life-span of manuscripts in India and the consequ high rate of copying – in connection with the fact that probably most of the scribes could hardly follow the text they were copying – must have led to ver taulty texts that regularly had to be purged of errors. <sup>25</sup> This no doubt was don by scholars, especially in the process of composing commentaries on a lext. 36 If we keep in mind that writing materials were at times precious, the copying will have been undertaken only when necessary. The first attack of insects would hardly have prompted the rewriting of a whole codex. There are also special cases like Kashmir, where one can find perfectly plausible lexis almost without scribal mistakes. The reason, as noted already by BÜHLER, is that there often Pandits instead of half-literate scribes would copy manuscripts.

The fact that errors occur in copying, and that the comparison of different manuscripts brings variat readings to light, is no modern discrivery. It was well known in antiquity, as well as in the Middle Ages, and the precaution was sometimes taken of checking a really made expy not ruly against its immediate exemptar but against another manuscript. When a variant was noticed, it might be introduced into the new copy by correction, or it might be noted in the margin. Detween the lines [1,1]. When a copy furnished with this kind of produced in the margin between the lines [1,1]. When a copy furnished with this kind of my off or things. He might preserve both the variant in the lext (1) and the marginal variant variant in the places, he might retain 1 and omit v, he might adopt v in the place of 1, without the limit (1) or he might put v in the lext and t in the margin. This confluence of reading from must than one exemptar is known as c ont a min action." WEST (1973), p. 13.

26. Cut pure modern Sanskrift codhavitority praktiffs etc. for "to edit". See APTE (1983), xx.

27. Add ugh many Indian commentators mention and discuss variant readings there are landly variant to the methodology. We can imagine that it must have seemed obvious to those to the limit of the methodology. We can imagine that it must have seemed obvious to the variant and wrong which stem not from the original, but from error committed by studies over the methodology which stem not from the original, but from error committed by studies of were copying the texts."]. To point out these errors is unwise. "pajhabheilo trasadum of were copying the texts."]. To point out these errors is unwise. "pajhabheilo trasadum of were copying the texts."]. To point out these errors is unwise. "pajhabheilo trasadum of were copying the texts."]. To point out these errors is unwise. "pajhabheilo trasadum of were copying the texts."]. To point out these errors is unwise. "pajhabheilo trasadum of were copying the texts."]. To point out these errors is unwise. "pajha

3 The Text of the Malinivarticka

It might be argued that contamination should at least be ruled out in the case of manuscripts that are not too far in time from the author. But even if we do mit take Af-Biruni's caustic remarks that Indian scribes are able to rum a text in one or two copies as literally true. <sup>28</sup> we must conclude from a recent example that in the case of works with a wide appeal and therefore swift dissemination mere decades can be enough to produce a contaminated text!

A special case is the revision of a text by the author himself that was already circulating in manuscripts; <sup>30</sup> every editor must dread the day when he will be forced to accept such an assumption. In the case of Sanskrit a more typical source of error is certainly the practice of memorizing texts. <sup>31</sup> Whereas the distorting influence of quotations in Latin and Greek is supposed to be due to "inaccurate memory.<sup>9</sup>, <sup>32</sup> it is more likely in the Indian context that a scribe substituted the reading he had learned by heart for the one in the manuscript, the more so if we recall that Indian culture always had a higher regard for oral than for written knowledge.

The conclusion must be a strong devaluation of stemmatology except in specially proven cases and the application of methods designed for "open recentions." sions", It can nevertheless be very helpful to produce a stemma from evidence that is less vulnerable to contamination, like clear scribal errors, omission etc., that is less vulnerative to contamination, like clear scribal errors, omission etc., in order to have a criterion for selecting a reading if all other methods fail. <sup>33</sup> If we ignore special cases like compilations, <sup>34</sup> our guidelines must be the canons for the edition of open recensions, <sup>35</sup> once contamination is proven. The main rule is that unless criteria of grammatical, metrical or contextual plausibility etc. Force us to emend the transmitted reading, <sup>36</sup> a reading without variants is accepted as archetypal; if variants exist, the one that can explain the origination of the relationship of the relation of the relationship of the relation of the relationship of the rela of the others is accepted as primary. The application of the last rule leads to a variety of further considerations: often the more difficult reading is original, as

- The passage is quoted in SUAJE (1993), p. 4, fn. 3.
  ROCHER (1985)
  See WEST (1973) for historical examples.
  See BI (ILER (1896), p. 4 on mukhasthā vidyā.
  WEST (1973), p. 17.
  AS SENNIVASAN has pointed out, "Kontaminationskritik" is unable to select a correct reading from true synonyms.
  See SRINIVASAN (1980) for a detailed study of the composition of the Narmaatra. There are also altempts to apply the whole apparatus of techniques, developed for the study of the new testament (source criticism, redactional criticism etc.), to compiled works. Compare also ARRAI (1988), p. 21ff.
  The best work for this purpose is SRINIVANAN (1967).
  See KANL (1969) for a discussion of criterianion.

tended to substitute the easier variant. The other principles are related. Take the avoidance of ambiguity or redundancy by reductors. In cases where no clear discisions is are possible, stemmatic considerations can be of help.

### 3.4.2 The Textual Transmission of the Vārnika

Any analysis of the stemmatic relationship between the surviving manuscripts Any analysis of the stellar than the poor design of the editio princeps. We cannot of the Vartika is marred by the poor design of the editio princeps. or the variations that the editors have silently corrected "simple" scribal mistakes even exemple that the current and their fail thereby further obluseating the relationship of their sources. This and their fail ure to report the sources of variants invariably degrades the edition to the has of a contaminated manuscript thereby pushing the relationship between the Śāradā mss. out of sight.

The first observation concerns the facunae: virtually all the omissions in the Ked are to be found also in the two Jammu mss., but there are further omissions in the Jammo manuscripts, quite a few of them identical ones. One insertion is shared by Js; and K. 39 This means we have to conclude that the text of the Mohnišlokavārtiika survived at one time in its history only in one manuscrip, from which all other copies derive. 40

Judging from the variant readings it might seem that the patterns of agreement point to a group formed by  $J_1$  and  $J_2$  against the Sarada mss. But if we look closer into the quality of errors that separate these groups, we find almost no agreement between the Jamma ms. in "clear scribal errors";41 most of the agreement is in meaningful variants, which may have arisen through contammation. One might argue that we may at least assume that the conlamination originated from the archetype of  $J_{\Sigma},$  but as even the corrector of  $J_1$  had access to variants overlapping with the Saradā mss. (cf. the marginal note in 15d), it is if ore plausible that the Värttika is transmitted in an open recension. The high

3 The Text of the Malitimization

percentage of metrically correct and more or less meaningful various among readings point to considerable redaction in the course of its transmission.

### 3.4.3 External Evidence

An important issue is the status of the external transmission of parts of the text in quotations. We have seen that all surviving manuscripts go back to an already incomplete and possibly quite faulty archetype; additional evidence from outside the transmission could therefore be extremely valuable. The observation that, compared to the variants inside the transmission of the Wirntika, the external witnesses sometimes preserve an abruptly different state of the text with sometimes even convincing variants might be taken as a proof of this. On the other hand there are several factors that demand caution; the Vārtika is quoted only a few times in later works, and - apart i from one instance in Śivopādhyāya's commentary on the Vijūānabhairava these quotations are to be found in Jayaratha's commentary on the Tautrāloka Since the source of these quotations is not mentioned, the strong variation could also indicate that Jayaratha, as suggested by GNOLI, sometimes quotes in fact from another, now lost text by Abhinavagupta, the Pūrvapaiījikā. But even where it is clear that the Vārttika itself is quoted, another consideration even where it is clear that the Vairthka itself is quoted, another consideration speaks against using external evidence as equal to the transmitted text. It has been observed that Abhinavagupta's quotations are often not literal, even when he quotes scripture. This is only partly explained by the necessities of the metre: if we take, for instance, the recurring quotation from Kallaţa's lost Tathārthacintāniani, we can see that even when writing in prose our authors did not feel obliged to quote literally. <sup>42</sup> The reason for this is to be found in the rules for Tantage exercise aveighted. rules for Tantric exegesis (iyākhyāna) – expounded by Abhinavagupta himself in the Tintrāloka - , which do not demand a word for word explanation, but simply enjoin that the teacher should propound units of meaning (vastu) in the Tantra by various exegetical means. 43 This freedom in exegesis can be

Gen sally the more difficult, but not the more unlikely reading ought to be selected (WES) 9.5 p.5. In my opinion SRINIVASAN's chapter 1.4.5.1 ("Einige Male läß) sich eine ig micht oder nicht befriedigend, interpretieren. Ehen dadurch aber weist sie sich als imma and takes the point too far to be made into a general principle.

The context spreadity variants that involve synonyms. Here the tendency of assimilation to them in the same context can serve as a guideline. (SRINIVASAN (1967), 1.4.5.11)

Lapparatus on 257e.

<sup>42</sup> Imprite surruptotādavah TĀV, mupāte surrupātarvisarrukarījivahībhah PTV, mūpāte "pi surrupātarvisarrukarījivahāhņā MVV 177.
43 In chapter 28 of the TĀ there is a section in which the Derviji āmala's injunctions for explaining Āgatmas (ryākhyāmiruhhi) are taught; after a preparatory ceremony, which includes the drawing of fotusses on the ground and the worship of the goddess of speech trafficari), the Gure is to explain the five saiphandhus, to show the consistency if the work, and use different exegetical methods, as for instance "lenping like a frog" (maṇdhkaphiva), that is, othithing irrelevant passages, or "looking amund like a lion", which could mean "taking relevant passages from different parts of the text together". Abhinavagupta then goes on to

### t tittoduction

beerve in the practice of quoting: if necessary, even the words of scripture becree in the practice of quotients of serious of serious erectified by Abhinavagupta. We have to expect that Jayaratha does the same and that his quotations from the Viritika are not on a par with the manuscript and that his quotations from the Viritika are not on a par with the manuscript. and that his quotations from the state of the part with the manuscrittansmission of the Vävitika itself. For this reason external evidence has or been accepted against the manuscripts in few well-founded cases,

### 3.5 Stylistic Peculiarities

A comprehensive description of Abhinavagupta's style cannot be attempted in of the text, may be made.

Despite being metrical, the text, as it were, does not comply with its form the padas and even verses are quite regularly no indication of a self-contain sentence, and even the end of a sentence may occur after the first word of a pada. Although he never violates the metre, the author demonstrates that h will not be forced by metre into limiting his argument to 32 syllables: there re Anustubh stanzas with six pādas which have been observed also in other philosophical works. 44 This, among other features, is peculiar to our authors philosophical style, especially to his concept of a ślokavārtika, for it appears o in his Tuntoiloka, but not in his Stotras. An oddity in the construction the verses in the Tantralloka, namely the connection of the āhnikas in a waytha to that half of a verse ends one chapter and the second half starts the next, is iscernible in the Värttika too although less obviously in a text without clear

An enlightening quotation in his Vimaršiūī on ÎPK 1.5.12 shows that even more radical breach of the usual rules was considered admissible in philosophy I writing by Abhtnavagupta. When interpreting padas b and c (!) of Utpalad m t coincide with] the connecting point of two half verses is a convention in poetry, but not in technical literature."

Although far-reaching conclusions

her exegen al methods. The Guru, knowing the wording of the Tanta, showing the more interest in might as a terment of training the sense, a statement integral material.

TAV 28.406) by using the techniques of tention per annual train and others. Immunivariant bandhaprasang attarkan than and others. Immunivariant bandhaprasang attarkan than a left title tiplio TA 28.402.) See also DYCZKOWSKI (1988), p. 14.

1. 31988, p. 21.

so the south to be been summable in astro, tev 1.5.12.

= 1 1 1988 p 21 1988 p 21 1988 p 31 1988 p 41 1988 p 41 1988 p 42 
3. The Text of the Malinivarnika

cannot be drawn from this passage, it has prevented me from conjectures in avoid inelegant caesuras. <sup>47</sup>

There is no indication that prose is used in the *Vārtuka*. The singular instance of a tuthā that is outside the verse and introduces a quotation is treated as a scribal insertion, albeit an early one. Usually Abhinavagupta does not hesitate to rephrase quotations in order to insert an iti. <sup>48</sup> The line of prose after 126 is also clearly a scribal insertion.

Abhimavagupta does not limit himself to a terse philosophical style in the *Värtuka*. Although this cannot be a hard and fast rule, one will note that a more poetteal diction prevails when he describes his own doctrine beyond the constraints of debate, - often indicated by a concatenation of the buzzwords of esoteric exegosis. This use of poetic language might be interpreted in two ways; it either serves to make doctrines that contain erotic symbolism less offensive by connecting them to the language of the springara-rasa; or it is intended to provide a connection between aesthetic experience and the Kula concept of enjoyment. Whereas the former is difficult to rule out, the latter is difficult to prove.

alam is used in the Vārttika with the instrumental in the well-aitested sense of "enough with ..." (68c, 116a, 159a, 239c, 309c, 720d, 760b), but also quite often without instrumental (125a 165d, 199b, 347a 388b, 408b, 449d, 483b, 646c, 653b, 758d, 815d, 960b, 1075d).

But in two cases, namely vss. 125a and 347a, to assume an adverbial sense of the word is awkward. The phrase used there is tad alian prakrtani mirūpyate/brūmah, which I would interpret as an eliptical use of alian in the sense of "enough". 49 The same phrase is used, with an insertion of the instrumental, in 159a-160a.

Abhinavagupta seems to share with his contemporary Bhatta Rāmakantha the idiosyncratic use of *yatal*<sub>1</sub> at the end of a clause (251b, 327b), <sup>50</sup> There is also one instance of this in Abhinavagupta's prose (ĪPVV, vol.1, p.4–5; quoted in the commentary on 25cd–28ab).

47. See: for instance 253(b), 282ab., 304(ab).
48. Mt SQL (TA) has argued that some words that are standing outside the verse, like tathal, uklaim ca and in, are original in the Samvita ddhi, but there they occur more than once, and in this matter every author must be treated individually. See MtsQUIIA (1988), p. 21.
49. The dictionaries du not record this, and I could find only one instance (Bhdskari, vol. 1, p. 5 fine tf (in literature).
50. See GOODAL (1995), p. yii

praction of making the resolve, or convincing oneself of a practice tanion of making the resolve, or convincing oneself of a practice of tallowing it, and is therefore not too far from the meaning given by Bi-11 (NGS) in the pw ("Entscheidung") for one passage in the Rdjn. In region CT 109d, 142c, 191d, 30,3a, 3081, 788b, 951n, 989d, 1024b to region CT 109d, 142c, 191d, 30,3a, 3081, 788b, 951n, 989d, 1024b to region CT 109d, 142c, 191d, and the Vortikin. It ought to be Trest, are independent all the occurrences in the Vortikin. It ought to be investigated whether the high frequency is peculiar to Abhimavagupta's investigated whether the high frequency is peculiar to Abhimavagupta's sive, a preliminary investigation in the TA showed the same usage. This sive, a preliminary investigation in the TA showed the same usage. This sive, a preliminary investigation in TAV 4,34.

(p) is sometimes used in a syntactically incorrect position (bhimakrama)

Tribena for jarpanam (metri cansa) in 146d

The two following tables are a brief<sup>51</sup> metrical analysis of the part of the Acre a that is edited here the first lists all the Vipulas, the second the non-At middle es. Similars marked with an asterisk refer to verses where the a cite side sendent on conjecture, 39 In which is metrically wrong is not listed

 $\begin{array}{lll} & & & & & & & & \\ & & & & & & & \\ & & & & & & \\ & & & & & & \\ & & & & & & \\ & & & & & \\ & & & & & \\ & & & & & \\ & & & & & \\ & & & & \\ & & & & \\ & & & & \\ & & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & \\ & & & \\ & & & \\ & & & \\ & & & \\ & & \\ & & & \\ & & \\ & & & \\$ 

=1 t =20, 20, 12 t, 14 tc, 147 t, 1720, 210t, 2210, 227t, 272t, 289t, 350t = t = t, 3t0 t = 3.71 t 399t

 $(-1.17-23) \cdot (7a_0.46c, 104c, 168a, 197c, 183c, 232a, 307c, 313c, 385a)$ 

- 4 . The 10°a, 10°c 105a, 65c, 76a, 77a, 112a, 133c, 136a, 153c, 158a. 4 291a, 294c 296a, 802c, 304a, 334c, 364a, 368a, 368c, 376c, 387a.

×4a 23 c, 252c, 343a, 353c, 377c, 386 (? metrical fault)

i i o → i metres are used.

deCals of prosodual practice. Thave therefore not collected in be ascir.
 i is not the Amusiush that are usually considered to be ascir.

### 3 The Text of the Maladearnska

 Nanjaraka
 I

 Vasamutilaka
 127

 Vryoguni
 125, 126

 Sikharuji
 128

 Svagata
 397

 Haruji
 382

### 3.6 Notes on the Translation and the Commentary

Abhinavagupta's Vārttika is undoubtedly a difficult text and the challenge in translating it is certainly not to imitate his sometimes obscure style. A translation should reflect the author's intention and not the translator's difficulty with the text, for which he can blame no one but himself. The resulting "simplification" is due to two techniques; firstly, the transformation of the grammatical construction of the original into an idiomatic expression of the target language; secondly, the insertion of syntactical parts which are regularly omitted in Sanskrit, but required in English. The general remedy for the first is to give literal equivalents in the footnotes, for the second it is to use brackets. In those cases where the inserted word was part of the idiomatic expression itself, brackets were not used, because this might create the impression that almost nothing of the sense attributed to a verse in English could be found in the Sanskrit. In general I have not tried to present an irrefutable, but low-profile translation, but an interpretation of this difficult text which, if wrong, may at least serve as a prorupakku. The same reasoning stands behind the high number of conjectures.

The commentary on every unit, i.e. one or more verses, is usually split into two parts: notes on separate points of grammar, vocabulary etc. and a more or less running commentary that focusses on problems of interpretation.

### 3.7 Abbreviations Used in the Edition

anoreviations		
text of the editio princeps		
variants given in the footnotes of the		
Devanfigari ins, Jamina 623 (see bel		
second hand in J <sub>1</sub>		
Devan'ngari ms, Jammu 622		

| Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Introduction | Interded |

t I v I v tren

a ==1 pt cir janakah v 12a iyan) samsphutatāt l santatah ad garuh 2

m valān r atyuda anavratān 3 kt "radakstņah — d "Ikp patositāh 4

் உலங்கிக்கிர்கிகள் ஜச்டி grahah - 5 ட ட ந

h 16 — h rtấp 1 pr = urp nah 7 , c nah 8 — ... t vacah 8 — ... t pcdī 9 — ... tahā s hitā

- a tahā s hītā - adasampadah 10

### II Text and Translation

The mother is resplendent (mahas) with the ever new collation that  $t^*$  is on the immaculate power, and the father, whose form is full that hidden his define in  $t = t_0$ .

May be heart which is the embed of vibrancy from the couple and ther fore full of the supreme nectar shine (1)

May my tember urpa, all, who with the ray of his knowledge appearing erywhere has made the lotus of my heart blossom [and] who entrusted method to the result of doctrines (arthoughan) that are dedicated to destroying the which ment of doctrines tarthaughan) that are dedicated to destroying the tree of an ara. (These doctrines) are radiating line [jewe], in the first several to the first several

such other years between this through his education (namikāra), that I have house to free from attachment. (5)

Might nout high-minded Bhūtirāja, who being my father steacher, it ten higher this him is ripass all, he whose zeal is directed towards roung the

From Figure the him, sorpass all, be whose zeal is directed towards roung the mountry of devotees successful. (b)

From the transformations of the blass of consciousness, which are excited by the global excited by the global excited by the global sorpass all, in this they resemble the fragrance which are excited by a water-lily *inspala*, which the constant of the global excited by a water-lily inspala, which the constant of the global excited by a water-lily inspala, which the global excited by a water-lily inspala, which is the global excited by the global excited by the global excited by a water-lily inspala, which is the global excited by the globa

The wire of the glorie is teacher Lab, managupta, who teaches his like Utility and the phosophy of precognition which cuts off same Tra. excell [8]

By which the bee of =y mind, though (apr) intoxicated only by reliable  $= \frac{1}{2} \cdot  

### Text and Translation

— hisy, karnamandrābhyām aithito 'hain punah punah | hisy, karnamandrābhyām arthito 'haṇi punaḥ punaḥ |

saxartham vartiye srīmanmālinyāṇ yat kvacit kvacit ||11|

aucityenetaratyāgad vācyavācakayoi mithaḥ |

vartanavarta etasmin sādho sāstraṇ ca vārttikam ||12||

yartanavarta etasmin sādho sāstraṇ ca vārttikam ||12||

yartanavarta etasmin sādho sāstraṇ ca na gocare |

ya 'harmsaṇ prakāsante sarvasya ca na gocare |

ya 'harmsaṇ prahāsante sarvasya ca na gocare |

ya nun bagadānandavipakṣakṣapaṇakṣamāḥ |

parame samukhodhhūtajñānacandramarīcayaḥ ||14||

parame samukhodhhūtajñānacandramarīcayaḥ ||14||

any antitasadbhāvād hhāvābhedaikabhāginaḥ |

yat prāy jātaṃ mahājñānaṇ tadraśmibharavaibhavam ||15|| vat prāg jātam mahājīnānam tadrašmibharavaibhavam ||15|| tatam tīdṛk svamāyīyaheyopādeyavarjītam | vitatībhavanā, trarasmitīmātrabheditam ||16|| ahhimarsas vabhāvam tad dhṛdayam parameśituḥ tatrāpi šaktyā satatam svātmamayyā mahesvaraḥ || 17 || yadā saṃghaṭṭam āsādya samāpattiņi parāṃ vrajet yada sangalagamasaaya aamapareng parang rajet p tadasya paramam vaktram visargaprasaraspadam ||18|| anuttaravikasodyajjagadanandasundaram | bhavivaktravibhagena bijam sarvasya yat sthitam ||19|| hrtspandadrkparåsäranirnämormyädi tan matam

karaamandrā mondrakurnā I; 11c vartayc (J<sub>E</sub>); kathnye K<sub>eb</sub>. 12b = Mināmukarritā i, S mbandhākṣeṇaparhāra t2b. 12c J<sub>1</sub> adds 'commas' for word divisions(c<sub>3</sub> a rttā); S mbandhākṣeṇaparhāra t2b. 12c J<sub>1</sub> adds 'commas' for word divisions(c<sub>4</sub> a rttā); da marginal nute rartanā vartotr tarmāt sādhīn sāstram. 13c numo name a sama E = 15hattavara added in the margin by second hand in J<sub>1</sub>. 16n tādr var tādrs var tādrs J<sub>2</sub>. 17cd = 20 quoted in TĀV II 11c os. tarta E (Jach tadr k.var tādrs J<sub>2</sub> J<sub>2</sub>. 17cd = 20 quoted in TĀV II 11cd + 
### 11 Text and Translation

Since (ynt) I shall – repeatedly entreated by my worthy pupils Karna and Mandra – explain the meaning of the doctrinal statements (viikyūrtha) in the glorious Mālinī[vijayottaratantra], sometimes (kvacit kvacit) through giving up, when appropriate, lower [forms of interpretation] (itara) in the sphere of both denoter and denoted, [for this reason] this treatise is fit (sādhu) for this whirlpool (āvarta) of approaches (vartanam) and is [therefore] a vārttika.

We adore the collection of rays of the moon of Siva, which shine day and night but are not within reach of everyone and ]therefore] ever new [at night] and hidden [during the day]. (13)

The rays of the moon of knowledge which issue from the face of Paramesa [i.e. Siva] and are capable of destroying [everything] opposed to universal bliss surpass all. (14)

The vast knowledge that is produced in the beginning (prāk) from the limitless reality (sadbhāva) that alone is identical with the world (bhāva) and that is the pervading nature (vaibhava) of the mass of the moon's (tad) rays has spread (tatnin). [still] of the same nature  $(t\bar{n}drk)$ , free from things to be accepted or shunned that are created by its own creative power  $(m\bar{a}y\bar{a})$ , and diversified

merely by its own expanding manifoldness of rays. <sup>2</sup> This [knowledge] whose nature is articulation is the heart of the highest Lord [Siva]. (15–17ab) When Maheśvara unites even there with the power that is always part of his self and attains to supreme perfection, then his highest face, which is the abode from which emission flows. <sup>3</sup> which is beautified through its universal bliss rising from the unfolding of the highest reality [, appears]. Since [this face] is established as the seed of the universe without differentiation into further faces  $(bh\bar{a}vi)$ , <sup>4</sup> it is called heart, vibration, knowledge (drk), the highest [level of speech], essence, nameless, wave etc. (17cd-20ab)

<sup>3</sup> Or "the abode of [primary] emission and [further] expansion"

4 Lit.: "faces which wilt exist in future", that means in a later stage in creation

### 11 Text and Translation

et. Uparam trikam purvant sarvaśaktyavibhāgavat ||20|| atra bhavasamitlasasankāsamkocavicymeh [ svananda natamatramätriechäkarmadrktrayam ||21|| u tha ca [turavah saivadṛṣṭāv itthaṃ nyarūpayan] savad aste cidahladamātrānubhavatallayaḥ [22] tad recha tavati jihanam tāvat tāvat kriyā hi sā sus iks asakturitayasāmarasyena vartate [23] erdenpah adaparamas tadabhinno bhaved iti | =na cedisi visvatmabhūte saṃkocavarjanāl ||24|| vik, lp.okalpanamulalı katham śāstrādisampadalı [ cevate's rva evayam bodhah samvitprabhimayah [25] tatra #r svabhāvo 'yam yah prakāsah prakāsale ||26|| eva kim na sastraughaḥ kim anyair yuktidambaraiḥ | peravagiteve aviddhas (atrāsau kevalam bhave) ||27|| na in li=kikamāyīyavarņapunjavicitritah | ukta 18 ករស្នងbh្យក៏ដំបូងីm ātmasaṃsthasya bhāsanam ||28|| sty eva na vina tasmād iechāmaršaḥ pravartaje | sv≢bhavam avabhāsasya vimaršam vidur anyathā [29]] prakaso rthoparakto 'pi tulyo ratnādikair iti |

lear insertion in the inargin J<sub>1</sub>. 20c phryams sukmain k TAV is a mith K<sub>rd</sub> J<sub>1</sub> vidyinth J<sub>2</sub>. 21d trayam: triyam J<sub>2</sub>: 22d axe at the end of a page is repeated on the following page, again following by the second J<sub>2</sub>. 23b tavat lavat lavat into J<sub>2</sub> to J<sub>2</sub> and J<sub>2</sub> 22d-24 = Straitful I<sub>3</sub>-4, which teads that a mith mathematical substitution of the substituti

It Text and Translation

This is the supreme, primordial trinity, in which all powers are yet undivided.

In it contraction [resulting from] the fear (\$ank\tilde{a}) through the appearance of ob-In it contraction [resulting from] the lear (value) through the appearance of objects vanishes and the three [powers] of the subject, i.e. will, action and knowledge, are therefore completely dissolved in their own bliss. 5 (20cd–21) edge, are therefore completely dissolved in their own bliss. 5 (20cd–21) This has been described by the master [Somānauda] in bis [work] "The Vition of Šiva" as follows: "When he [Šiva or the self] remains [in this state of some interest distortion of the self].

being dissolved in this experience of merely bliss of consciousness, then [the powers of vultion, cognition and action are coextensive [with this state] [and] he lives as the equilibrium of these three very subtle powers. Being immersed he lives as the equinorism of these three very shorte powers; being immersed in the bliss that is consciousness, he is then undivided." (22–24ab) [Opponent:] If [Siva is] thus [undivided] and the self of the world, then how

can there be - as [the possibility of] contraction is excluded - the riches of Sastras etc. which are rooted in the furnation of differential thought? (24cd-

[Answer:] We teach that all knowledge is part of the light of consciousness and nothing but (ghana) being aware (amarsa) of consciousness [itself], as it is [logically] connected to the nature of light. Here 'being aware' means the inherent quality of the light to shine (i.e. become manifest). (25cd-26)

Is not this [conscious light that which constitutes] the flood of Śāstras? What is the use of further arguments? In this state (tatra) it [the flood of Sastras] exists only as pervaded by the goddess of the highest [plane] of speech, but not yet differentiated into a mass of sounds which are used in every-day life and are a product of māyā, (27–28ab)

It is said in the Pratyabhijñā that "[only] what rests in the self appears ]outside]. Without it an awareness of will could not arise. The nature of appearance is known as 'becoming aware' [of the objects that appear], otherwise the light, even though coloured by objects, would be like [that of] jewels etc. [which are coloured by objects but not conscious of them]." (28cd-30ab)

<sup>6</sup> Life then that Jexperience Joseph Spanish action."
7 Lafa: "The light that shares is of the nature of being aware. The rather free in the storypess life purpose of the line in the argument, which is to define a new year.
8 Lafa: "many (-dambara) other (util a) arguments." dambara could (uply also

kirnea yah kaseanāmaršaš ciceamatkāragnearaḥ ||30|| hladatīpādivisayas tadāsau bhavati sphutah | tadvimarsāntarálambasamuechalanayogatah ||31|| | pascat susphutatāni eti tathā ca gurur ūcivān | vathā svasanividā siddham sukhādi vyavatiṣṭḥate ||32|| na hi vyavasthāsamaye vedyate lat svasamvidā | tathavasyopagantavyam svasamvitsādhanād iti ||33|| evam atrāpi pašcād yaj jāānādyullāsavartmani [ sarvābhedamayi bhūmir yavad ānursyatām vrajet ||34|| tāv, t tadueitodāravimaršāmšasphutatvatah 📙 idik sa eva sästratvam prägvisargali prapadyate [35] etad eva tu yoktani syāt tathā hy anupadhau pare | sasta rthe 'pi samācāralešah ko 'pi vibhāvyate ||36|| sa unan sphutatädhämabhävijäänädisaktimän i para jat tatas tattadvaicitryaparibṛṃhitaḥ ||37|| satha mukhasya tadyyaktisthäne 'psu mukure manau | khadge cańcalasadyrttasūksmadīrghādikā sthitih ||38|| tad i h. i parame rūpe prodbhūtā jñānasampadaḥ | nav acchi nahrdayabījātmatrayasundarāh [39]] a tücchaladākārasvatarangāntarātmakān sisrksati bhās aughān bhairavaḥ śaktibṛṃhitaḥ [[40]] ta a tā eva vijnānasampadas tadupādhijām [ kriyës nearayantranam samsrita iva [41]

a hypothe taimidal 35, naturalali Kos. 31b birayati mura sa corrected o sa eraka ataraha 3. 33 samaye: santaro Ji, kacuna in J. finni sa sa eraka ataraha 3. 33 samaye: santaro Ji, kacuna in J. finni sa 33 samaye: santaro Ji, kacuna in J. finni sa 33 samaye: santaro Ji, kacuna in J. finni sa 33 visargah; visarga Ji. 41 tadayar taitaran (a. 3). 35 visargah; visarga Ji. 45 saltaro taitaran (a. 3). 35 mikure taitaran (a. 3). 36 visargah; visarga Ji. 40 upadan jana anga ja anga ja anga jana anga

## II Text and Translation

65

Furthermore, any awareness, [the nature of which is to be] in the sphere of experience (rumankara) of consciousness and which has for instance joy or afexperience (ramaticara) at consciousness and which has for instance joy in afficient as its object, becomes therefore ( $tad\bar{a}$ ) perceptible as soon as it appears as resting [inwardly] in this awareness; [and it is only] later that it becomes a as resume (institution) as res elearly perceptions] exist [only because] they are established by one's own and other preceptions are not known through one's own consciousness at the time when they are [already] established as existent fi.e. independent of our perception]. Thus one must certainly accept that [their existence] depends on one's nsciousness as the cause." (30cd-33)

The same [applies] here too [i.e. to the emergence of the Śāstra], for (yad) to the same extent (várat) as, in the course of appearance of knowledge etc., the state in which everything is undivided comes into awareness, to that extent this first emission later (pascāt) takes on the nature of the Sāstra, as the parts of its superior awareness, which is fit for this [state], become perceptible. (34-35) This [account of the nature of the Śāstra] alone is correct, for we suppose

that even the highest doctrine of the Sastra, which is without limiting adjuncts (ampudhau), comprises a trace of an extraordinary (ko 'pi) [religious] practice (samācāra). This [highest doctrine, as it has] the potential of cognition and [the other powers] which will become (bhāvi) manifest, 10 is through its influence (uparāgāt tatas) certainly nourished by a great diversity, (36-37)

A face appears [different depending] on where it appears 11; unsteady in water, in the correct round form in a mirror, small in a jewel and stretched in the [blade of a] sword etc. In the same way the riches of knowledge that are beautified by three [powers] lying undivided in the heart as seeds have arisen (prodbhūtāḥ) in the highest being (parame [sva]rūpe), (38-39)

But when Bhairava [like the ocean], brimming with power, desires to emit the floods of things that are [but] other waves of himself, whose forms are [continuously] welling up, then these riches of knowledge seem to take on constraint [due to] a practice which is [only] a slight activity, [a constraint] which is caused by the limitation superimposed on that [knowledge]. (40–41)

<sup>9</sup> apagantasyum agrees with sukhadi 10 Lat. "an abode of mainfestation" 11 Lit. "the place of its appearance" (vraki).

paritas taitaranga ughasatmatán samiipāšrite [ tathapi jagadananilasiindare bodhabhairave | 42| bhayanıı bharatamatrasamtṛpte saktisālini | purnaya nijasaktyaiva nyakkite saktimatpade ||43||tadrg eva vimarsatinā jāanadhārā vijimbhate | vasy em bhogopadesena ko 'pi hladah pravartate | 44| vadīvasamvidacāracaryāvisrambhabhāvitāḥ [ bhogavrato 'pi dhanyanām niḥśreyasapadāyate ||45|| vatriscyate svasaktyādiksobhasamrambhanirbharā | devasya yagaprıyata viseşân mâtrmadhyatah [[46]] usvaryasaktyudrekena labdheśvarapadābhidhah [ devis vignanainahmiä prodbhūto 'yam prapañcitah ||47|| pragifusabhedasamdhanād asamkhyatvam upāśrite ||48|| tad ipadhivasad eva samvijjñānapadojjħitāḥ [ ıv. ne vividhalı sästrakriyajñanavibhūtayah [[49]] mikhyas tv esa prapanco 'yam pañcātmatvena carcitah | retta ca vaksyate tattvam abhinnam api pañcadhā [50] www.paraulhipatvena taddhīnaprerakatvatah hanvett h svasthatvād ityādyair vākyasameayaih [51] 🚃 🥫 ayəti səndarbhe desakālakalākṛtāḥ 📗 by tra kalatattyasya nämamätram vibhävyate abacyy api mahakālī šaktir nātra vijimbhate [53]

ib inne svasampūrņe tadā paścāt punar yadā et eti kii ny esa väcoyuktiparigrahah ||54||

mainmathin K J<sub>1</sub> 43c phrnayā; phijnyā K. 44c yaxyān; 1 5ha · J<sub>1</sub> 8 gal yisesān mārt vicetinum tel J<sub>1</sub>. 38c pai gast 42b qilatāh (rong y oghitā k<sub>2</sub>d J<sub>2</sub>, njjhilah K 5 ta athipatvena udhasā 42b qilatāh (rong y oghitā k<sub>2</sub>d J<sub>2</sub>, njjhilah K 5 ta athipatvena udhasā 42b qilatāh (rong y oghitā k<sub>2</sub>d J<sub>2</sub>, njjhilah K 5 ta athipatvena udhasā 42b cilvān cilvē vieta daļa 1 5 te vasthatvād: structshrutāh K<sub>2</sub>b 54c cilvān cilvē vieta daļa 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvān cilvē vieta daļa 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvān cilvē vieta daļa 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvān cilvē vieta daļa 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvān cilvē vieta daļa 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvān cilvē vieta daļa 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvān cilvē vieta daļa 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvān cilvē vieta daļa 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvān cilvē vieta daļa 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvān cilvē vieta daļa 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvān cilvē vieta daļa 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvān cilvē vieta daļa 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvān cilvē vieta daļa 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvān cilvē vieta daļa 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvē vieta daļa 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvē vieta daļa 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvē vieta daļa 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvē vieta daļa 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvē vieta 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvē vieta 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvē vieta 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvē vieta 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvē vieta 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvē vieta 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvē vieta 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvē vieta 1 5 te vasthatvād: structshrutāh J<sub>2</sub>b 54c cilvē vieta 1 5

11 Text and Translation

As soon as Bhairava who is knowledge becomes entirely identified with the flood of waves uf objects (tat), but [remains] beautified by universal bliss. [when he] as the proprietor of his power is satisfied with no less than the plenitude of things, when this state of having a power is subordinated by means of his full, own power alone, then such a stream of knowledge consisting of or als roll.

articulation (vintarria), in which an extraordinary bliss (hlāda) appears through instruction in enjoyment (hluga), pervades [everything], 12 (42-44)

For the fortunate ones even the multitude of enjoyments, if cultivated by confidence in this (midiya) performance of the 'practice of consciousness', are

As it is said [in the Survajātānotturu], "God's desire for worship is excessive (mirbhara) through the intensity of agitation of his own power etc., especially (višeṣāt) because he is within [a group of] mothers". Through the increase of his power of sovereignty (nist mya) he receives the name of the fivara state [i.e. [syuratation, where sakti = idian is predominant]. This God whose greatness is knowledge 13 appears and becomes manifold (pra-pañe), (46-47)

Even in this state, the conjunction and separation of constituent endless things become innumerable by elimbination (samulhāna) with the division of the earlier state. Only by virtue of these firmting adjuncts the various riches (ribhiiti) of action and knowledge in the Sästra give up the state of knowing consciousness [inwardly] to spread [iii an objective form], (48-49)

But [despite this multitude] the principal diversification is considered to be fivefold. As it will be said [later in the MVT] that "reality, although undivided, is fivefold," "because [it] is equipped with activity, with sovereignty, with an impelling force free of both, because of the cessation of will and because of independence," (50-51)

[Opp:] Then it would follow that divisions caused by space, time and [limited] power of action are not possible in this collection [of primary realities]. [A:] We certainly do agree, for there the tattra [called] 'time' is not known even by name. Although she pervades everything, the great goddess of time (unhākālī) dnes not manifest here. (52–53)

[Opp:] Then why do you accept the use of the words 'then', 'later', 'again', 'when' and 'afterwards' with reference to [something that is] undivided and

12 Or: "infolds"

13 The knowledge of *(inddharmly)* which is in this state about to appear.

55d käle: kåla K. 55d unnişitä: sob as ton sold unnişitä: unnişitä: unnişitä: sob as ton sold unnişitä: unnişitä: sold unnişitä: unnişitä: unnişitä: sold unnişitä: unnişitä: unnişitä: unnişitä: sold unnişitä: unnişitä: unnişitä: unnişitä: sold unnişitä: unnişitä: unnişitä: sold unnişitä: unnişitä: unnişitä: sold unnişitä: unnişitä: unnişitä: unnişitä: sold unnişitä: unnişitä: unnişitä: sold unnişitä: unnişitä: sold unnişitä: unnişitä: sold unnişitä: unnişitä: sold unnişitä: sold unnişitä: unnişitä: sold unnişitä: unnişitä: sold unnişitä: sold unnişitä: sold unnişitä: unnişitä: sold unnisitä: sold unnisitä: so

It Text and Translation

[A:] We say that this is correct, but in reality these concepts of earlier and [A.] We say that this to edited out in reality these concepts of earlier and later du not exist for knowledge, even if the creation of tattvas has manifested perceptibly and time has unfolded. The reason is that time can divide [only] perceptiony and transfer [of something else]; and a qualifier [such as, for instance, a by peing a quantity (bledena) perceptible only colour (is taught to be something which is distinctly (bhedena) perceptible only as coextensive [with something else], like 'a blue water-lily', (55–57)

But it is never possible to perceive knowledge, as to be perceived something nust appear; [but] this [appearance] is due to the grace of the light [of consciousness]. This [appearance] is light and it is knowledge: if not, it would be different from knowledge and the resulting limitation of light would indeed

Consequently those delitted people who describe knowledge not as expanding [to become the object], [but as] consisting of the expansion [i.e. manifestation] of the object, are deceived by their own words. (60)

Therefore time is unable to cause differentiation in consciousness, nor is this time eapable of becoming a differentiator (i.e. differentiating quality) of the object of perception. For the universe does not exist outside of knowledge, otherwise it (tad) would not appear. (61-62ah)

[If we say that] objects <sup>14</sup> appear variously, because they are pervaded by light, then the world would be manifest (visiaprakāsa) to everyone all the time. [But] if there is light which is called knowledge [i.e. light belonging to the subject], the [object] becomes manifest. (62cd-63)

If, however, [one were to suppose that] an object is different from light, it would [still] be cognized as having light as its essence. For if we say 'this object is without light' [i.e. does not manifest], the doctrinal position (sarana) would be darkness [i.e. ignorance of the object]. (64)

But if [theoretically speaking] this non-light, which has the nature of an object, would manifest, it would certainly disappear, because its nature, which is to be without light, would perish. And even the Creator is unable to turn something into light which is not [already] of the nature of light. (65-66ab)

[Opp:] But so far [your position means only that] the state of objectivity appears as soon as there is light. (66cd)

[A:] This might be the case, but the reality (vastusthitile) is that in this way something different from light would shine, and if the nature of [this] object, which is to be different from light, would become fight [i.e. manifest], then it would not be this object, that is manifested. (67-68ab)

14. jätan ekuvacanan

69d svšianityoddāma: svātantryāddhāma I<sub>1</sub>. 71b iv ayan; diviyani Ked. 72a pi purvamm I 72b ajānām (conj.); ajānan Ked Jz. 72d varjitani tarjitani I. 72b am narad: sarvamminarad I<sub>2</sub>. 74d pravijimbhate; provijimbhate Js. 75a jadysah sah I 76c vastitas ca: rashidas to J<sub>1</sub>. 77b unclear marginal note in J<sub>2</sub>. sah I 76c vastitas ca: rashidas to J<sub>2</sub>. 80 = Bodhapaācadašīkā 8. Ste brīgād sah I 81d šesa mesu J<sub>2</sub>.

It Text and Translation

So forget about [the theory of] a separate light; it is for this reason (rusinad) So torger adone the lackary or pure period only light. The highest Siva atone that Siva is in this way (tathá) described as only light. The highest Siva atone tyal shiftes with inconcervable power and moves around without restraint the same proportion. In this way, he is not proported by the supplication. 1yd - 821 Stitles with according process and moves around without restraint because of his autonomy. In this way he is not impaired by the various forms

in which he appears (68cd-70.db)
[However, J this does not unply <sup>18</sup> that there is also some kind of omniscience m everything flor we see differing limited experiences, e.g.] 'I. Caira, 16 perceive the pot, not the cloth. But the [i.e. same one else] perceives it. This cloth does not perceive [anything]. It know both pot and cloth. I will perceive or will not. Thave known before, or sometimes [I have] not. Teome to know know nothing. 'I do not have the nature of an object', 'certainly (uanu) I do not exist and "I am always everything." "I, being one, am the world; how can the world be different [from me]. In these and other ways this one light appears (variously), (70cd, 74)

[Opp:] It there is any single thing that is not this light (axalt), how could it be that there is not some other hight?

[At] O, how can this fool be instructed? It is only a single light that spontaneously (watantryat) appears in various forms. But in reality it is not manifold. [It is also] not midiff rentrated, because this is disproved by the diversity [we

[Opp:] If the light of a cloth would exist in the light of a pot, it would cease to be the light of a pot, for it would be a double light. Such a thing may exist, [but] what you have described does not exist for its. [The objection] that the light of the [garment] in the furm of a pot is not possible remains. (77–78)

[A:[But that is wrong. The light, as it is knowledge, pervades (jrmbh) one's own self. Since this is its characteristic, [your] deceiving verbosity <sup>17</sup> is useless.

It is said that the characteristic of matter is the fact that its light is limited. Knowledge [i.e. consciousness] is different from matter, for it cannot be delimited, (80)

Therefore, as the existence of the sun is proved, who will be so foolish to say: 'How is it possible that the whole earth is illumined by its own rays?' (81)

15 Lit. "It is not assumed."
16 Califa is commonly used for "any person", "X".
17 More literally, "pompaus mesh of words".

ni siddhe prakase sinin yāḥ prakāśavikalpanāḥ [ arvas tah sarvasambhuktayosiceäritrapälanäh [[82]] ≈iddhan ca prakasasya ku 'ham kun ivam tamo 'pi kim| na kiniciil api va kim syat tüşnim syâd api vă katham [[83]] tasmat prakasatadatniyalabdhahhairayabhāgmām bhayanar api kalir 'yam na kimcit kartum irhati ||84|| hata tarhi kathamkaram tadetyadiyacahkramah [ s yatani nkiain apy etat piniai nirhhajya bhanyate [[85]] veh prakaseli sa evayan pratibháti tathā tathā [ raiva canyasya kasyapi sa ui bhaty eva kevalam [[86]] eva p = amodarah sarvasyaiyayabhāsakah | sv. art a iti ti veechasaktih svätaatryasainjõitä [87] 🛼 c. sv - ni visrantas tadanyābhāvayogataḥ 📔 v==vistantir evaisa devasyananda ucyate [[88]] try=nahimaiväsya svarūpād apṛthaksthìtih | se mje dhamm bhāsayed bhāvavibhramān [89] kriyasıktır ili Sastreşii kathyate ir, anvadikalana pravibhajyate ||90|| - hate en katham năma prakalpate . . . . nta i - ita ii bhānam jñānašaktir aham smrtā [91] devisya yad rupain svätmamätratah [ a = proktab paneašaktis tato vibhuḥ ||92|| r 3 aktir va devo vä kevalah sthitah

devi sā sarašāstre nirūpyate [[93]]

## It Test and Translation

Therefore, as the light is proved, all deviating concepts are [like] following the behaviour of an [unfaithful] woman who has sexual relationships with exercise full hough her husband is 'proved']. (82) estyrate fall-hough her husband is 'proved'].

fifthe light did not exist, whit would I be? Would you exist, would there be darkness or would nothing at all exist? Or how could it [even] be silent? (83) For this reason, time cannot bring about anything [i.e. any difference] even in objects, since they are part of Bharrava through their identification with light.

[84]
[Opp:] But how, for heaven's sake, can there be the use of words [denoting time] like 'then' etc. [in your account of reality]? (85ab)

[A:] Listen! Though this has been said [hefore], it is again stated in detail.
 (85ed)
 This same light appears in various ways, but never for anything else [i.e. it

does not illuminate an independent (bleet), for it alone shines, (86)

This [light], as it is absolutely superior (paramodārah), manifesis everything, Because it is autonomous, its power of will is called 'autonomy', (87)

And it rests in its own self, because nothing that is different from it can ex-

the power of its autonomy lies in the fact that [even in the process of manifestation, which implies duality] at is never separate from its own nature, [For] it is in its own realm of self-light, that it causes the confusing beauty <sup>19</sup> of the

would to appear. (89)

This activity of maintesting lobjects] is called 'power of action' in the Sastras. It is responsible for the self-differentiation (kalanā) lot light] into various laturas etc. How could this maintestation possibly take place in somethics unmanifested (counsellected) Thoracters the insection.

thing unmanifested (anavabhate)? Therefore the inner appearance of it is the 'power of knowledge', which is called '1', (90–91). Up to this point the form of God, which rests in his own self alone, is called 'awakening' [annuesa); the lefore the pervading Lord has five powers. (92)

awakening Immesa); therefore the pervading Lord has five powers. (92) [For the purpose of worship] he [is described as having] three powers or one power, or [as being the ine] God alone. Or (atha) there is power alone which is described in the Sārasāstra as the Guddess. (93)

l.d. "because of frogulah) the nun-existence of [something] that is different from a Taking vibbrania as a sleva

vaksyate ca agaildhatuh kathitetyäditah param [ satvarka saty anekatyani gaechatīti mahešinā [[94]] sa cayam nirbharānandavistāntisvātmasnsthitah sodaryaih sabdasamdarbhair bhāsyate bhairavādibhih ||95|| savidham duragam vapi yady apy asya na vastutah | sabdajatam bhavet kimeid anyad apy athava prabhoh ||96|| tathā ca bhasayaty eva deva esa tathā tathā [ tatas tadamisāreņa sarvo 'yam kalpanākramah [97]] na ca tat kalpanāmātram tathātve 'py atha kā kṣitih | tatha saṃkalpatām devo yad vā kalpayatām tathā ||98|| aptatrimsatmakat parah 📙 vareitryabhāsanām kiirvan kālam bhāsayati prabhuh [[99] v, icitryabhāsanaiveyam kālašaktir udāhrtā [ Tato vabhasamānariatkālasaktyanurodhafah [[100]] . 🖘 kīnāt tadetyādir uparāgaḥ pravartate na casa - t, tra nāsty eva tatra yan nāsti tat kutaḥ ||101|| . vetra tanyatām nāma tat prakāsavasam sthitam | van vieva i . p. re tattvajāle šuddhetarasthitau ||102|| = th suddhapade van vidyādau tattvamandale [ han =ravasadbhāvād avišeso bhavişyati ||103|| renta nah vatnād vyākhyeyam eva nah v d d rdaye svayam viparivartate || 104|| ddhayrbhedo hi paramārthakathāsu no tka reväste müdhänäm dhiyi niscalah | 105|

| 1 | 102b sthram up to dvariam to (114c), se falso starts and and a case to the starts and the starts and the starts are starts and the starts are starts as the starts are starts are starts as the starts are starts are starts as the starts are starts as the starts are starts as the starts are starts are starts as the starts are starts are starts as the starts are star

11 Text and Translation

And Siva will say (in the Malinitantra, in a later passage) starting from '[this And Siva will say in the world is said [to be inherent in him]': 'She, being power] of the creator of the world is said [to be inherent in him]': 'She, being one, becomes many', (94)

one, becomes many (1947)

And God (axam), being perfectly established in himself through a state of And you rayann; come percent of a state of rest in a bliss replete [with all things], is denoted by many (saudarbha) appropriate (sodaryu) terms such as, for instance, "Bhairava", (95)

Even if it is neater [to him] or further away [from him], the group of words (subdajātua), or anything else, does not actually (vastutāh) pertain to this omnipotent God (asya ... prabhoh). Thus this God manifests in various ways; therefore the whole process of conceptualization [can] only follow this [manifestation]. (96-97)

And [on the other hand] it is not merely conceptualization. Even if it were, [our doctrine] would not be impaired. God may form concepts in this way or he may cause others to do so. (98)

And in this way [Siva], who is essentially light, is higher than the thirtyseventh [tattvam], (99ab)

[It is only] by causing the appearance of diversity that the Lord manifests time. This manifestation of diversity is termed 'the power of time'. Thus it is because of our (āsmākātāt) accordance (murudhataḥ) with Śiva's (etat) power of time manifesting that qualifications <sup>20</sup> [of time referred to by words] like 'then' etc. exist. (99cd-101ab)

It is not [the case], that [time] does not exist in [Śiva] at all, [for] how can anything exist except in bim. It could spread in another reality [and] would still be dependent on light, (101cd-102ab)

[Opp:] If it were as you say, [it would follow that], since the pure Bhairava [would] exist in the lower impure (suddhetara) group of tativas, or in the group of tatims that is intermediate between purity and impurity (snddhāsuddha). [i.e.] impure knowledge and [the remaining kañenkas], there would be no difference [between them], (102cd-103)

[A:] We dance out of joy now! What we would have had to explain laboriously, is already<sup>21</sup> present in your mind, <sup>22</sup> (104)

The distinction between pure and impure has no place in discussions of the highest reality. But caused by [the necessities of] those [discussions], it is entrenched in the mind of the ignorant, (105)

20 Lit.: "colorations" 21 Lat.: "spontaneously" (seaveurs) 22 Lit.: "moves around in your heart."

กลาก suddhetaratvākhyo yadi bhedo na vāstavaḥ vvacskirsitam evanae ehästran vivadate tatah 106|| asuddhatvam hi tattvānām dīkṣayā sodhanam tatah | ityadı bahiidhä bhedapradhänätra yatah sthitih | 107 | ucyate nädvaye 'muşmin dvaitam nästy eva sarvathā | uktam hi bhedavandhye 'pi vibhau bhedavabhāsanam ||108|| tad eva khalu saṃsāre māyāvidyādibhiḥ padaiḥ [ bandha ity ucyate tatra rūdhāh saṃsāriņo matāḥ [109] taceintännsrter esam suddhäsuddhädintscayah k ca stram idam samyag bhagavadyogadesakam 110 bhagavadyogam advaitam nirdvandvam ca pracaksate tasyopadesa ittham syad yadi yavadvibhedavat [[1]] sat hhāvyste tan nirbhajya nirbhajyaiva nirūpyate a va ta bhairavavibhau yat pravešopavešayoh | 112|| , bas ki sth iir nästi tau hi bhedaikajīvitau mbhāvyanīkhīladvaitašankāvyapohane [[113]] = tva tat (hāsańkyāśańkya sarvam pratanyate | 114| t. d yay, dgati saijibhāvya na tu kutrāpy udāsyate t h yadı nāmrstarıı dvaitam tarhy ekam eva sat [115] 1 r.,hii e tad am tattvasamkhyākalpananimayaih p . . tr atīta kasmāt tattvānām tan nirūpyate | 116|| t 🔠 d dvait: sya bhedātmasthiter yāvadgati graham 📗 1 7 sas t pratiksepas tena nihšankatā bhavet 117 = . cv vijnāne nirbhidyaivopadešanam 

II Text and Translation

[Opp:] If [you say that] the division which is called 'purity and impurity' is urreal, then [it must be objected that[ the very Śāstra you wish to explain contradicts this. (106]

Because here existence (sthith) is predominantly dualistic, [as is] frequently [demonstrated] by such [teachings] as the impurity of the tativas and therefore the purification through initiation. (107)

[A:] [In reply] we teach [as follows]: it is not [the case] that duality is com-

the punication through the property of the case that duality is com-[A:] [In reply] we teach [as follows]: it is not [the case] that duality is completely absent from this non-duality, for it is taught that an appearance of duality takes place in the pervading Lord, although he is free from diversity. (108) takes place in the providing Lord, although he is free from diversity. (108)

This is indeed called bouldage to the world [of transmigration] with words like māyā and ignorance. Those who are immersed in it are called 'transmigratory souls' (saṃsārin) [and] their firm belief (mscaya) in pure and impure and other [dichotomies] stem from anxiety about saṃsāra (tat). (109–110ab)

Moreover this Sastra teaches the Yoga of Siva (bhagavad) thoroughly (sanyag). This Yoga of Siva is said to be non-dualistic and beyond dichotomies, instruction in this [Yoga] is given in this way; if [something] is imagined to have a certain amount (yavat) of division, it is explained by analysing it again and again. (110cd–112ab)

For there is no practice (ābhyaxikī sthith) for entering into and remaining in (upareša) the pervading Bhairaya who is without duality, as both [entering and remaining] are completely dependent on duality. (112cd–113ab)

Therefore all the efforts made by teachers and disciples serve only to remove the inhibition (sanka teaused by all the duality they imagine. It is for this reason that everything [taught] in [this Śāstra] (tha) is unfolded by supposing duality again and again (113 ed., 114).

again and again. (113ed-114)
But (th) by supposing it one's whole life (yāvadgati), one never becomes indifferent to it [as the Vedāntin attempts to become]. For if duality does not become conscious, absolute consciousness (cidbrahma) [remains] as the one existent. Then there would be no use for an enumeration, construction and determination of tatwas. Why should thirty-five tattwas [below Siva] then be considered? (115-116)

Therefore having accepted (graham kṛṛvā) duality, which exists (sthiti) as division, all one's life, one should become free from inhibitions only (vas...tena) through rejecting it. (117)

And this [is taught] in the Vijnāna[-Bhairavatantra]: the instruction (upade-sanam) [that is given there] after piercing through [them] as far as possible is the crushing of [these] adamantine notions. ([18])

tathe hi samata siotic bliattanārāyaņena tat [ tan as te bhavasambhamtabhrantin udbhāvya hhindate [[1]9] jnananandam ca nirdvandvam deva vitvā viviņvate) nerdyandyani iti nirdyantani prakatikriyate padum ||120|| dbhayyante bhramas ceti cakāro "trādhhutāvahaḥ [ iha endvaitam eveti puratali pratanisyate [[121]] adhvasuddhyadikani dvaite 'niipapattīti vaksyate | ahhedena vina naitan naim hhedam vināpi kim || 122|| satyani kiinty advaye tattve bhedo 'pi na na yujyate | ıdam hi tat paradvaitam hhedatyagagrahau na yat | 123 | b ede tu višvabhavānām svasvabhāvavyavasthiteh [ ibheila (i sabdo 'yaiji manye bhedayate rasāt ||124|| tad alam prakram nirupyate p namesah ki a bhedakalpanām [ p. k. t kurute yatha tatha alo 'pi vijimbhate tathā [[125]] to tathapi ca yati bhinnalaiji 1 rammithena kadacid eva sah v. s. , t. a.h.i samvidatmakah vit. ittryad bahudha prakāšate | 126|| attham ekaghanabhāvavimaršasāre ved ne yaif aham esa karomi citrah [ 💎 🕆 🗸 tad apare 'pi na maitracaitra-🎫 👉 ra hyur athayapi katham na vidyuh ||127|| a i siyaran hir nibidatama eşo 'Ira bhavalam hi pr. hr - tah syaparam iha nästy ekam abhidam vedmity esa ghatataniivišesaprakatalā 

- manah J 119ed 120ab = Stovarintimani 71 123a kipis ab Leve ra, p. 41) kinitu dirive K<sub>ed</sub> J<sub>2</sub>. 123b na na unum J<sub>2</sub>. 124d be J 124d (asat (conj.)) rusui K<sub>ed</sub> randoi J<sub>2</sub>. 126a hāpi upi ob 10 — im sing io J 126d svilantryād is uniterical. All manuscipa (comah alterial parin firmin) rusui rusui rusui (diot Jā) pinah (comah alterial parin firmin) rusui rusui rusui (diot Jā) pinah 127d viladliyii rividsur J<sub>3</sub>. 128b abhīdani (abhīdani Jā)

It Text and Translation

For Bhalta Narayana has clarified this (tat) state beyond duality (mrdvanan)

For Bhatta Narayana has crattice this (tar) state beyond duality timedvariant purchant [with the word] 'beyond dichotomics' in his hymn; "I adore you, in Lord, who creates the erroneous perception for those who are deluded by the world [only in order to] destroy it 23 and [thereby] veils and are deluded by the world [only in order to] destroy it 24 and [thereby] which is however, which is the highest percentage if the latest percentage in the are detailed by the list of knowledge which is heying dichotomies." (119–120) The word 'and' in "erroneous perceptions are created and [destroyed]" cre-

ales the [poetical sense of] wonder. (121ab) And it will be explained later that in this system only non-duality exists. It will be said that the partition of the adiwan, for instance, is inexplicable in a dualistic system, (121ed-122ah)

[Opp:] [We can agree that the purification of the adhvan] is not [explicable] without non-duality, but is it [explicable] without duality? (122cd)

[A:] This is correct, but even duality is not impossible in the non-dual reality. For the supreme non-duality [is unt the absence of duality, but] exists, when (viit) there is neither rejection nor acceptance of duality. (123)

But [in the sphere] of duality of all things, I think, the firmness of their own individual natures will automatically (tasāt) cause the word 'non-dual' to become something dual. (124)

But enough; we shall [now] expound the main topic: it has been said (kila) that us much as (yathii tuthii) the highest Lord causes the construction of plurality to appear, indeed also time appears. (125)

But still he is never divided in the real sense. For, [as] he is consciousness, he simultaneously appears manifold [hecause of his autonomy 24]. (126)

[Opp:] If sentience (samvedana) exists in the way [described] as the essence of a homogeneous awareness of being (bhāmt), then how ]do you explain] that what I, who am manifold (citruh). 25 do or know, is not also done or even known more or less by all the others. (127)

[A:] Tight indeed is the knot of illusion on this point (atra) in you! For we teach this: in our system (iha) 'own' and 'other' do not exist; the one [reality] is undivided (?abhida). The fact that I perceive means that the characteristics that form a pot 26 are manifest. As has been said [before,] various manifestations appear in the highest light, (128)

<sup>23</sup> Lii., "who, having created ..., destroys [ii]" (bhindate: dative of the present participle).
24 This translates the metrically wrong systemic vat.
25 Or emend to rutum (suggestion by TURILLEA).
26 Lii.: "that are the body of a pol."

tasm, gharam vediny aham ity amutra bhedo na kasem nanu me ghajo 'yam l bhanti bhedapratibhānam asti natan na tasyaisa siyas tathāyam [129] ata eva dvarpāyanamukhyās teşu svasāstradeseşu [ m=makaram eya mriyum khandanadāyitvatah prāhuh || 130|| tad evam kålakalanopädhijätoparägajäh tadetyadı pratāyante paratattve 'pi samvidah [131] tatra pumaikarupatyāi sarvain sarvatra cāpi tat [ any, tha khandanayogan na pūrņā pūrņatā bhavet [132] taizh pūrņatayā sarvaņisahabhairavadhāmani [ valleatmako 'vani sästrärthab sämbhavah, sakty nyakkrivaisa parām devīm svātmany udrecya variate | tham sa visisrksuh san bhāvān visrastrtāpadāt #134# pürvam ucchahtānandaghanām abhajata sthitim | vi rastrtāpade tv esa visargāvešabhāg api | 135|| oktibhavisyann i nandaghanayā pūrņayā citā | Fiyad anandayakıyamsayisargayesanirbharah [136] vartamānah svasaktyogbapūrņas cābbūd bhavisyati riktasaktırı i tıyatmacitrasamvedanatmakah | 137 | | i d'sau devadevah syād visrastari pade sphutam [ n nu kim vartamänämse samsto bhūtabhavisyatī [138] e fine bhavata jñátam te svatantre 'pi kecana ( · arta =nāvadher bhūtam bhavişyac ca vibhajyate ||139||

k. (34a arsa parām devim (cong.); aiṣā parā deri J. K<sub>st.</sub> aiva parā deri J. (34c sam; sa J. ). 134d vistasti; ristriķīva J. 135c risto.

J. isama (marša J.) 137b virtamāmah (conj. ISAACSON); entam.

O to stam J. (139b sviitantie; sie tantre J<sub>1</sub>. 139c āvailier.dus).

II Text and Translation

For this reason [the perception] 'I perceive the pot' does not imply any du-For this reason (the perception) 1 perceive the pot "does not imply any duality [Opp:] But in the perception "The pot is manifest to me" duality appears, ality [Opp:] But in the perception "The pot is manifest to me" duality appears.

[A:] It is not so (maitat). 27 tt does not [appear] to him, this Siva [appears] in this

way. (129)
Therefore Dvaipāyana and others describe in various places (-desesu) in Therefore Evanpayana and Short describe in various places (-desegu) in their own Sastras the notion that something belongs to oneself as (equivalent their own Sastras the nomen that something belongs to oneself as [equivalent to] death, for it produces division. (130)
In this way, even in the highest reality, cognitions (samuridali) that are caused in this way, even in the highest reality, cognitions of divisions of divisions and the samuridations.

until way, even of limiting adjuncts, which are the activity of time, appear as 'then' etc. (131)

as then etc. (131)
And in this [highest reality], because it is always replete, <sup>28</sup> everything is also And in mis prigness reality to earlier to actively steplete. Veverything is also in everything. Otherwise this entirety would not be full, since division would be possible. (†32)

the possible, (152)
Therefore, on account of its fullness in the all-sustaining light of Bhairava, the sense of the Sastra [on the level] of Siva (sāmbhava) is fivefold. By suborthe sense of the Gasage Government and soul, this [God] emphasizes the highest deity [of speech[ in his own self. (133-134ab)

So it is that when he wishes to emit the objects [i.e. the world], before (pūrvam) [reaching] the condition, in which he creates, <sup>29</sup> he has ]already] experienced a state in which the mass of bliss has been stirred (icchalita). (134cd-135ab)

But in the state where he is a creator, when he is absorbed in the emission [of the world] and (upi) is about to become emptied of the mass of bliss that is his full consciousness, he is (vartamānah) completely (tāvat 30) filled with intentness (āveša) to emit, which is part of his power of bliss; he was full of the mass of his own powers; and he will have exhausted his power. Thus (ifi) the highest denty (Siva) is manifest in his creative state as the sentience that is diversified threefold (i.e. into past, present and future]. (135cd-138ab)

[Opp:] But how can past and future exist together in an aspect of present time? Surely you understand that they are also independent entities 31 and [that] the past, as well as the future are divided from the present. 32 (138cd-139)

<sup>27</sup> Among several possibilities this is, as pointed out by Prof. Torella, the most convincing way

to construe this verse.

28 Lit. "Because its form is only full."

29 Lit. "the state of being a creator"

30 See APTE (1986), 5.v.

31 Lit. "Do you understand them to be something independent".

32 Lit. "are separated from present time as a limit."

hat in a bhavisyae ea vartamânâd vibhajyale ... 🥕 gas tiyer yayat layat ka yartamanala [[151]] ivisvabhāvābhyam sa hī yāti vibhāgitām | ıı 📗 ıvidayadhan visramya tuţimâtrakam || 152|| → . . . . = p<sub>e</sub> + y igi jayale khecaraḥ kṣaṇāt j

| 14th susthment | 14th suprany tatrety J<sub>1</sub>, harraty J<sub>2</sub>, (42d s) | 14th susthment | 14th susthment | 14th susthment | 15th sustment | 15th susthment | 15th susthment | 15th susthment | 15th sustment | 15th su

tl Text and Translation

[A:] How can samething be divided [from a place] where it does not rest? [A:] How can structuring be divided priorit a piace] where it does not rest?

And how can the present be a limit with regard to these two, or they have a limit with regard to it (the present)? Would not everything become the limit of everything clee in this manner ttodward) [i.e. if this were accepted]? (140–141) For this reason it is said (iii) that past and future are immersed in the consciousness that is called present. If one brings about a state of rest in this only. sciousness than is cancer present. It one orings about a state of rest in this only, and if the whole circle of rays of conceptualization stand still for one moment and if the whole cheek of tays of conceptualization shalla still for one moment without becoming manifest in this [present consciousness], then one has anniwithout becoming manufactures and relishes (carvanám labhate) only the vibrant experience 33 [of the nector] of one's own immortality [i.e. the transeendence of time], [in which] flows an abundance (xandoha) of ambrosia that is the highest bliss. (142-144)

is the nignest thiss, visits for the fire in the interior is full of the mass of the rays of the sun and does not wish to canni them again, then it is, for a moment, established in a state nf rest in the fullness of its own orb. It is [then] called 'vessel for the graification of all the constituent deities inside [crinsciousness], (145–146)

In this way one rests in the light emitted by the moon of one's own knowledge, [a light] which exists inside the heart [i.e. consciousness], which is made manifest (aficita) by the mass of the rays of the sun that illuminates the world and which is beautiful with the essence of the nector of the vast consciousness inside. Since the flood of one's own inner nectar is not released outside, it is revolving and surging up only inside and acquires (-ātīnakāḥ jāyate) the knowledge of the 'l', which gratifies the circle of deities inside oneself. As long as [i] does this] (ravat), the process of one's sensory perception (spakaranakramah) is suspended. (147-150ab)

While the mass of rays is restrained, [their] power (ribhava) [that causes manifestation] is absent, and consequently 34 neither past nor future is divided

[But] how [can we speak of] the present, as long as they [past and future] are not divided from it? For it is through the nature of past and future that the present becomes separate. (151cd-152ab)

Therefore (tad) when a meditator (yogi) inlent on devouring time comes to rest in this limit of consciousness for only a moment (nutih), he at once becomes "one who moves in the void [of consciousness]". (152cd-153ah)

33 Lit. "the experience of the vibration of nectar" 34 This translates the ablative *vogatah*.

H. Text and Translation

bha sibhasa 1 154b bhāvāhhāvaḥ; bhāvāhhūsaḥ Ji. 155a gisats | Douglasse J. | 154b bhāvāhhāvāḥ; bhāvāhhāsaḥ J. | Douglasse | 155d dāmarē bhānuarū J<sub>2</sub>. | 156c pariechinne; pariechino Juhic pu | 157c visphāro; tighāra i; pariechina | 157c visphāra i; pariechina i; pariechina | 157c visphāra i; pariechina i; pariechina i; pariechina i; par

# It Text and Translation

For it is taught that time, which is the appearance of the world, is (yuh...xu) For it is taught until time, which is the appearance of the world, is (yuh ... xu) the vibration (sinusphāroḥ) of the rays of one's own consciousness that is projecting (kahimi) [the world]. The absence of the world is [also] it [i.e. time], it is jetting (kahimi) [the world]. jeeting (kalium) free words; it is justified all the [six] orders (inthvan) by mining else. Therefore one who has restrained all the [six] orders (inthvan) by nothing else. Therefore the nown [consciousness], who is completely immersed restraining the rays of his own [consciousness], who is completely immersed restraining are copy of the contraction of the devouring of time, spintaneously (struyini) becomes "one who moves in the devoid (of consciousness)". (153cd 155ab)

the void for consciousness. I purimes at in the Sriplamuruantra: 'After immo-This has been said by several the supreme nectar he should dwell in hin the present that is not divided from both past and future.' (155ed-

[56] Even the so-called restraint (of the rays) does not exist in this [present] which is free from contraction. As this is absent, there is no vibration [of which is nee from conditions could there be [subsequent] devouring and contentment. (157)

But in the manner described | above | restraint, appearance, devouring etc. appear. And there is no other reality in the world than appearance in this way.

But enough of this long narration of the [secret] discourse about the khecarirakra; or what is its use (ko yugah) for the process of perception, which is hidden ever new [i.e. again and again]? (159)

Solet us deal with our topic. When (vilvar) the manifold perceptions are emitted by the goddess, they form the stream that is higher than the "upper" [stream] and is free from duality. 35 From it Sastras like the Saurabhargasikhā are prodiced. (160-161ab)

And the supreme God teaches in the Bhargaśikhā: "O Beloved, this is the knowledge, that stems from the higher stream; that is the supreme [knowl-

With the word 'supreme', which expresses the form of consciousness above the higher stream, he taught that there is a difference between [this highest form of the Sastra and] the Siddhanta, which issued from the Isana face. (161cd-

Even here, [when] the riches of knowledge become manifold by mingling with parts of earlier divisions, they produce an astonishing multitude of Sastras. 36 (163cd-164ab)

35 Lil.: "Then (tarm) this is the stream which is without duality." 36 "Astonishing multitude" tries to catch both senses of *vibhrama* that are implied here.

= & a , · · ..kı tyām ht sarvam eva vyavasthitam | 175 grhit kvapi yiyasoh prathamaksane ) antavyam yae ea tanmadhyavṛtti tu 176 '

1 16/16 evanya, evere I; 1686 gunită (con), Save i lari I, 1686 gunită (con), Save i lari I, 1686 gunită (con), Save i lari I, 1686 gunită (con) a vali e lari I, 1716 aniah (con) a vali e lari I, 1784 tavan, bhanin J. 1734 praposyste i savaisanin 3; 1744, suddhavudhe nullihania e lari tarhapi I, 1764 kvapi, căpi I; 1766 ; vali kartur un K.

## It Text and Translation

But here the primary transmission (sanuati) of the Sästra is only (yāvat) six-But here the primary transmission (samant) of the Sastra is only (yavat) six-fold. The Trikasastras that form their earlier part are [therefore] adequately des-ignated 'half of six' by the teacher [It is adequate,] as this expression is not used (gnated 'half of six' by the teacher [It is adequate,] as this expression is not used (pracanakrana) because the doctrine (rahasya) [of the Trika] is secret, for [in macanukranar necause the ascentile remassion for the trika is secret, for [in that case] why should there not be [other variants for Trika as] 'half of the half of twelve, in the same way? (164cd-166)

In this system a principal truity of powers exists, which remains in fullness. In this system a principal to the system as some remains in fullness.

As they do not obstruct each other, this [trinity] is replete, [that is,] its nature is

other subordinate, this highest trinity is called 'patred' (vámalam), (168)

Later, when the multitude of objects is created, the five powers of his own

being (stalma), [i.e.] consciousness, vibration, will, knowledge and action, are separated (vivoga) because of their disparate activities (bhāva) under the influence of the diversity of these objects (tadvateitrya). Because of its habituation ence of the diversity of the standard and because of inclination turnith to [these five powers] the form that stems from the awakening of the vibrant objects that constitute [the universe is beautiful with the five brahmaand [the five] unga[mantras], and therefore, on becoming the Sastra, unfolds exactly fivefold, (169-171ab

For when the Lord causes the endless flood of things that is inside [consciousness] to appear for the first time (prāk), he exists as the Īšāna-face, 1171cd-

When the opening of the power of action that exists undivided inside has unfolded gradually, then o ly is this subtle (?tāvān38) vibration produced.

A distinct vibration of the power of action will [in the course of creation] become māyā. For she will be described in [the passage on] the nature of the māyatatīvam as "benelicent" (sīvā) and "able to aci" (īsānī), (173cd-174ab)

For Sambhu, whose body consists of the five maintras, and who is the [direct] agent in the creation of the universe consisting of pure, intermediate (suddhetara) and impure, is in contact (samgati) with the impure (asuddham) in the objects he wants to create; for everything is contained in the first moment (174cd 175)

For instance when someone wishes to leave his house for a certain place, he [will] to some extent ( $kim\ eanite)$  [know] in the first moment how far he has to go and what lies in between (176)

7. Lit. "from the awakening of the part. (amia) that are the vibrani objects, 38. Lit. "only so much."

II Text and Triinslation

tutipāte 'pi sarvajūasarvakartītvalabilhījā [ tata eva visesanisanişkampakusalatmanaın [[177]] tatha hi tätyakhadgagradhārāsanpsparšasanimitā sphurattvasamakalam dhir višesāmšān prakarsati | 178| | ramatattvasphintaprajño vulynttatkāladaršitān | tāms tan visesāms cinite tatītānām bhūyasām api | 179| anekasyarasambharasparšalāghavayojite | viņāyam ekavistaie vaicitryam vetti tanmayah [[180]] nibidābhyasadharagravistāntašravaņendriyah | vetty eva tatsvaranjišāntaljšrutyūnādhikatām api [[181]] tanii abheilavade 'sininn ayatnenaiva siddhyati | etad yatra vibhāte 'pi bhede vāstavam advayam [182] bhedarkajivite sästre yavad etad sthitain sphujam tatha hi patanjalina pade vaibhūtanāmani | 183| nyanīpyala 'pratībliād vā sarvam' atra mayāpi ca pratiblic prathamonmese samvidrūpiny akhandite | [184] sihitah sarvasphuraHatmā sarvasiddhiphalodayah [ evam jagati intmeye nirmitsäsvikriam balai ||185|| asındılbam apı tadrırpanānāvaicitryayogy api samenyakararûpena dalam bhedalmasundaram [[186]] aste prominisitam saisā bhedābhedātmikā sthitih ata eva bi sadakliye jñānašaktisvarūpiņi | 187|| asuddhilesakalusyāt parāparatayā sthiliḥ |

be hert labdityata J; 178b samsparša; samspa < rša > J; 178c dhimday (161 J; 18te eva tat; elat J; 182b sayamenava; anamas tat ena teory.); patámjalina J;, pritadjalina Kes J; 184b sayam ata; at indicace a bacuna after val. 185a sthinal sarvasphu shid si 1-18; at phinala K 185b philodayali; phinala xi 186b vaciliy si 187b phinalayali; phin

It Text and Translation

For this reason those who possess unswerving (miskampa) skill in [noting] Turing sense and process answerving (mskampa) skill in [noting] minute details "attain, even in one moment, omniscience and universal power to act." [177]

for the mind [can be] compared to the touch by the cutting edge of an excel-For the name pear over some (?) minute details in the moment of their appearance, left sword, it draws out (?)

One who has well-developed knowledge about jewels, 39 discerns the various One will have determined by the second of th of a Hash of lightning. (179) An expert recognizes the variety in the [scale that makes up the figure]

rharishin [played] on a Vina, [even if] composed of a rapid articulation (sparsithigham) of a great number of notes, (180) One whose sense of hearing has reached the highest limit through rigorous

training knows even the pitch of the sub-intervals (seati) in the notes [i.e. that define the notes], (181)

May this be enough! In this doctrine of non-duality this (etad) is established without effort: even where duality appears, the reality is non-dual, (182)

Even in a system which rests entirely on duality [like Yoga] this is clearly established. Patañjali, for instance, states in the chapter with the name "magic power" that "everything is also [known] by intuitive [knowledge]". And it is also [stated] by me in this work (utra) that in the first opening of intuition, which is consciousness [itself] and undivided, there is (sthita) an appearance (ndaya) of the fruits of all perfections in the form of a vibrant emergence (sphuratti) of everything, (183-185a)

In this way an aspect (dalum) which is impure as well as equipped with a great variety that is identical with consciousness (tadripa) and is necessarily (balat) included (striketatu) [already] in the desire to create the world yet to be created [i.e. before it is actually created] 40 remains expanded (pronunisita) [in consciousness) and beautified by its duality in a general form; this mode of existence is one of duality-cum-nonduality. (185ed-187ab)

For this reason, the mude of existence in the sādākhya [=sadūšivatatīva]. [as its  $^{41}$ ] nature is the power of knowledge, is the intermediate [higher-cum-lower] (parāparā), because it is stained by a slight trace of impurity. (187cd-188ab)

39. Lit. "the nature of jewels".
40. Lit. "The deside in create (питантка) willi regard to what is in be created (пітанска).
41. helia (тя́стаціан).

ा । h pलः un us cumathe bhairave samavāyatāḥ [ b requilivanisalabilhabhedavibhávítáh [[198]] tresse ani eva pusuanti pragabhedajuso 'py alam 1v at ma a mbhogu yo dehasyapacayakah | 199| ) apateira sa ilehasyapacayakah | al week (vi valinablede 'pi svaparieyiteli ||200|| 🗼 💮 🖭 ya yanani npadhinani gatih kutah 📗

And therefore from (a manifold deliberation (montropolo), which is full of And mercine treatment ways and is hencheent (Strapraction) because of the michion in act or many start is inchenced (Magarathia) because of the running of the great knowledge, arises from this desire to make maya manifest. [This desire experienced by the Lord (Rabbinktät) is [still] part of the manifest and hears its imprint feature face. manifest [1708-00-01] and bears its imprint (smusk@ru), (188ed=190ab) higher stage titranvirgation) and bear of trapping states that one should not be-For there the lower state disappears in the higher state, but one should not become established as if [mic's [religious practise (vidhi)] (were] beyond the im-

pine furder of the universe), (190cil-191ah) Fin this reason those who are tixed in other doctrines [namely those taught nn, Buddha etc. are not sherated completely. It is different with those who are initiated into the ductrine of Siva. Now (na) for those who are completely initiated into the Sastra Taught by the highest Siva, into streams other than those of the atomorpia, the Krama, the Kula, and Trika etc., there is no diman unise of the distance as small as they atlain final liberation. And [for them] there is menther way to liberation than this. (191ed 194ab)

Only sometimes (krapit) the highest perfection [comes about] quickly, without effort and through liberation in lihe as taught (in) in our systems. (194ed-

Summines the highest front is reached after a long time through a gradual course of nunleation with a series of reality fevels (tatten) and through many various rituals, (195cd-196ah)

Therefore the Kaula perspective is valid in this world (tha) even for those whise ductrine is dissolution [i.e. the adherents of the Siddhanta]. For it is said for instance in the Kalapada that "one should initiate outcasts" [and thereby transcend the rules of purity], (196cd-197ab)

The same five [powers, i.e.] "the opening of consciousness" etc., which have because of their prior undividedness—been described above as [existing] in Bharraya, the highest Lord of consciousness, [these powers] are, because of their inherence [in Bhairava], clearly manifested (ribhāritāḥ) through the division they have obtained by virtue of the aspect of limitation superimposed (upnidhi) by the world, although they are in complete (alam) possession (-

jugo) of their prior non-duality, (197ed-199ab) For the same consumption of brilled rice that [usually] builds up the body. emaciates it when the mass of phlegm is reduced. (199cd-200ab)

[Opp:] But since Gird does not deviate from himself (i.e. does not undergo any change] even when world and self are undivided, how can limitations which are appropriate only for things liable to change - have any scope [with regard in his powers[? (200cil 201ah)

tadupādhīvasād bhedo bharave hhāvasaṃbhavāt ||201|| ni nasmanmanobhimāv upārodhum ivārhati | เนิรทุรีทุร vikāriņo bhāvāḥ santīti hy atisāhasam [[202]] devah sa eva visvātmā tathārūpeņa bhāsate | annpädher abhinnasya bhinnam aupädhibhäsanam ||203|| nany ittham tad asatyam syāt katham satyam tad eva hi tathāvabhāsanād anyat kwa kim satyam nirūpyatām ||204|| nany evan syapnasamsārah kim satyam kimty asau kila abhīstarthakriyāvandhyo 'satyo vyavahrtah param ||205|| etac ciigre prapañcena yuktiyuktam nirūpyate | tasmad unmeyasaktir yā pūrvam āsīd abhedinī [206] yad abhinnam tad agrāhyam yac ca grāhakam īśvaram ||207|| adhunā tat sthitam grāhyam bhedāt tadgrāhakam bhidah purusākhyam tatah proktam systeh prārambhayogatah ||208|| susphutapratyabhijñānān mukhyam vaktram ca bhanyate [ ### evätra visarahhāvasthitivighātakam ||209|| nānāruggrahasainghātaviṣādi paricarcyate | anckayııktidalitavyādhisamśāntasusthitāh [210] a ra susphutatām yānti bhāvā bhedaikavṛttayaḥ | havatvam eva yat sarvam tat tv idam pürvajam mukham [211] sarvatas ca guņotkarṣād īśānasyordhvavaktratā d kkālakalanāšūnye na tu digbhedakalpanāḥ ||212|| yo yasmād guņotkṛṣṭa iti cordhvo bhaviṣyati |

J 201d bharrave bhāva: bhairni thhāva 1, 202a bhūmav bhas.

h ii J 202b ivā ihā K<sub>ob</sub>. 202d ati: ani I<sub>2</sub>. 203d aupādu: appā

t cere, ragrii I<sub>2</sub> 20icd-209b For these verses we have fragment i

bhavomera K<sub>od</sub> (trusprint). 207d ca grāhakani: cogrāhatam K

t hak am. The syllables dāt nidgrā- are illegible in G due to an ak N

k C. 200d setab professe aksanis are partly covered by the sars. 1 K.G. 208d srtch pr. these aksaras are partly covered by the saw the in G. 209a, phânan; phâninh Jr. 209b, mukhyani muki paradars atr. J. 210d. Santa: śūtia Jr. 21d. da i od paradars atr. J. 210d. Santa: śūtia Jr. 21d. kalpo (K.J. 212b. val.trata: val.trata; val.

# II Text and Translation

{A:} We do not even have to consider 42 the idea (iii) that [only] because the (A.) We do not a world an exist in Bharraya, limitations through objects (tad) cause division. word can exact in thanks a minimum strongh objects (tad) cause division. For it is brazen (atisáhusam) to say that changing objects [could] be silent [in Siva]. (201cd=202)

Siva]. (20100-202)

[According in our doctrine] it is this God who is the self of the world [, he-[According from document is to the one of the world [, he-cause he] appears in this form. He, who is without limitations and undivided, cause <sup>43</sup> the manifestation of limitations as different [from him]. (203) [Opp:] If this is so, then this [appearance of limitations] will be unreal; how can it be real [at the same time]?<sup>44</sup> [A:] Nowhere has anything else than the appearance [of God] in this form been described as real.<sup>45</sup> (204)

[Opp:] If it were so, why would the world of dreams be real [on one hand]. but on the other hand (pureur) be said to be inreal, as it is considered (kila) incapable of producing a desired effect. [A:] This will be set forth with arguments

and in detail later. (205-206ab) Therefore the power of minicsa [=cid], which was not divided [from the other powers] before, attains the state of Tatpurusa by becoming the awakening 46 of

the world. (206cd-207ab) That which is undivided is imperceptible; that which perceives, [namely] the itirani[tattva], exists now as perceptible, because of the division. Its perceiver is called purusa because of this division (bhidah). And it is called primary face, because it is connected to the beginning of creation [and] because it is clearly

recognizable. (207cd=209ab) Therefore diverse ailments, seizure by planets (graha), violent death (same ghāta), poison etc. are described here as an obstacle to the continuance of the

state of expansion. (209cd-210ab) Once their ailments have been destroyed by various means and they are settled (sumsimm) and firmly (su-) established in existence, the objects become clearly perceptible as [entities] that exist only in division. The whole nature of existence is this first-horn face. (210cd-211)

Because [his] qualities are superior in every respect, the upper face is that of kāṇa. For in him, who is free from the action (kalanā) of direction and time. no concepts of spatial divisions exist. And [as is taught in MVT 2.60] "he who has superior qualities than someone else" will be higher. (212-213ab)

42 Lit. "It can not for: does not deserve to] climb the plane of my mind, even] a little "
43 Lit., "has".
44 Lit., "how can the same (appearance) be reaf?"
45 Lit.; "What apart from appearance in this form has where been described as reaf?"
46 Lit.; "In the form of the awakening."

1 to bhayan rada samyag icehaticehavibhütitah ||213|| ា decchapanji samarnifhali sa cecchii eaiva nirmula ner a tani nayatayogat samudaikyani spṛśanty amī [[214]] kımtupadhyuparaktecchāsamchādanatirohitāh [ ie tadammi sthija bhava denas tu svaisanāsthijah [215] para cuntasannattiraktiri na ea parâm sthitim p unam adhyusitas tena susupta iya bhāsate [[216]] asuptas ca prabudilhaiyat tasya svåpo nimitanam ( hij asti paramarthena bhairavānandasamvidah [[217]] t. smin paraprakase lu minilattvam upāgate | nabhatam ea no rastu vyumasadmagavākṣavat [ sc pi va kalpitakaras citprakāše prakāšate ||219|| tad anul ta erayam mmilann iya tişihati 📗 pi, bhanani arıkalpya hi saktır durghatakāriņām [[220]] idam sakhena ghatate difikhena ghatate tv idam |

ny , bhas nan aicitrye svatantro hi sa eba nah [[221]] - tail eva tasya si afantryanji saktir niyatināmikā | v. 13/10d@h: 1 pasur jām svātantryam naiva vindali ||222|| ta - pek ab. lat prokta patyan durghatakāritā | ı = 1 n svatmanah kinicit sughatanı vâtha durghatanı ||223|| k = 14 h r mhur etenäsaken nanu nirüpitam fansn tisilam tranji praty etal syâd apârthakam ||224|| k n uddistackimiti etatsamrambho na virājate | 🖟 hy ekankurs-amipatiyai prāvrsenyāḥ payomucaḥ ||225|

214a samarûdhāh; annarūdhā Js. 214b unmala.

Lednor s nate in Kee, nirmaleechanavanāyogā.

daves J. 216a paracimus; paracimi K. 218b ninflats

N. pralayar pratavas Js. pralayās K. 218d mitr. m ni lo eleberationa J. 222b majū, dises in K unata nāma se bir mama J. 222b majū, avatam vatar J. K. 223c na lii; na na hete nate K. 24b elebre akra (conj.); enemasakju Ji, enema sakju Ji, etemasalosk majārādihes J.

When therefore [God] through the power of his will truly wishes the objects, When there are proposed in his will, yet the will fremains unstained (by them). (17) the) become grounded (spream) with the unity of consciousness by being iden-for they are in contact (spream) with the unity of consciousness by being iden-For they are in connected, tiend with it. (213cd 214). The objects, however, are then hidden by the will that is affected by limita-

The objects, universely die incorringuen by the will that is affected by limitations as a cover. But God remains in his own will, (215)

This face [of God], which is consciousness, [but] is turned away [from the This face for Gody Willed Second Constitutions, four is turned away from the lightly is not occupying the highest, replete state and therefore appears to be in deep sleep. (216) deep sleep. (216) And as he is awakened, he is [in fact] not sleeping. His sleep is the disap-

pearance [of all things] (numilanan), for in reality there is no [sleep] for the consciousness that is the bliss of Bhairana. (217)

If there would be an factual [disappearance of the highest light, then a knowledge of this disappearance would be impossible because of the dissolution.

And something that does not appear, is not a reality (rastu), like a window ma castle in the nm. Or this [window] mould appear [as an] imagined form in the light of consciousness. (219)

Therefore he only appears to be sleeping, although not at all asleep, for the power of mighty ones who achieve difficult [goals] is incomprehensible. (220) This is easy to accomplish, that is difficult." - [Thus] he [alone] is com-

pletely free to bring about diversity of appearance for us. (221) Thus his autonomy is the power that is called determinacy (niyati). It ob-

stricts the soul sat that it can herer be autonomous. (222) With regard to this it is said that the [ability] to perform difficult things lies within the Lord, since for him, who is the self of the world, there is nothing easy

[Opp:] Why this [statement] again and again. Surely you have explained it many times, (224ab)

[A:] Oh! For someone like you, who is not prone to forgetfulness, this may be unnecessary, but the effort [of teaching] this [doctrine] will not excel if directed to only one. Do autumnal clouds [rain] only for the sprouting of a single shoot?

47 ca | ca = "though" | "yel" | Sec April (14986), s.v.

It Text and Translation armaxihanani užum cátra vyutpádyo lu junah sa en | wyapto lin lblin vi karmanghaki stayam saukumaryatah [226] : vahajoithitanantavikalpaukurakandulajh Eliedabliimanajanitavacananeityasevitaih 227|| vavad vidyamahadavatvalayaisa ponah pimah [ hibilina tawad asyantanf dvantanii rohet punah punah [[228]] tik navaktikutharanghath sadvidyāvalmidipitāth n ililinno bliedavitaju pinai itatva prarohati ||229|| evam deve susupranisamadhyasine sthitā api . - uldestyaánu yanti bhayáh (vahhtakaputhayat ||230|| ra ladrsam eya syam piánani yairágyanirbharan urupakliyani niralambani vyajimbhata vibhāgataḥ [[231]] kapalamalabharanah smasanapadavasinah a natparamusikluldiuta blintasamghátagocaráli [[232] bhogyani jugupsavailla sarvain eva blinkta liy aliani kali kila delia esali le at abhage 'pi kadacid ti di 233||it hani alibyasyaniana te parani yanjagyasampadam [ յ և tó. « ըստ որ szultya montlanti tadāhatāli [[234]] Fire ad its distributed to take 'pindriyavrttayah

at in grayo virajyante sukhad api [[235]] i rias karthanghayantrsnye yaƙatādhiyaḥ

postuper al hyater gravantrsuyam ity api [[236]]

It Text and Translation

This is a crucial point (infour system) and people should be made proficient in This is a crucial point private system and people should be made proficient in If their heart lie, consciousness lis ploughed like soil by the mass of karma, if their heart lie, conservery soft and is therefore strewn with plantains (kandala), whose in becomes very soft and is therefore strewn with plantains (kandala), whose in the entitless concepts stemming from the seed of mass. The a becomes very star and a prainting from the seed of unity). (These plan-spirats are the entitless concepts stemming from the seed of unity). (These planspiouts are line changed by the habit of expression that is caused by the wrong notion

As long as this [ground of consciousness] is not destroyed again and again. As long as into remains the consecution along the formation and again by knowledge, like [sml is destroyed] by a massive forest conflagration, duality grows again and again for him. (228)

grows again anongon.

When duality is destroyed by sharp reasoning, just like a tree is cut by sharp. When unamy is dead in y sharp are larger than the axes are lempered by fire, it does not grow again, (229)

Thus when God remains maide the aspect [of his nature] that is deep sleep. the objects, although existent, become virtually non-existent, like a kupithatree in the netherworld, (230)

Because of this separation (ribhágatah) only such [an aspect] of his knowledge that is full of indillenance [and] without designation or foundation unlolded [into the Sastras] in this [western face of Siva]. (231)

Those who live in burning grounds and wear garlands of human skulls for decoration and whose sphere is that of the assemblage of spirits are turned away

Every enjoyment ends in disgust for the "I" experiences, the body is nothing 48 but skin and bones, never is there an essence in it. not even in the smallest part. (233)

By constant practice in this manner they attain to the highest perfection of detachment in every moment and close their eyes [i.e. die] annihilated through it [i.e. detachment], (234)

"What is this", in this way the sense activities flow forth even in pain. "It is so", in this way they generally become detached even from the pleasant. (235) And also [in the Yogasutras]: "One, whose mind is in control when he is detached from all desires for the flood of seen [i.e. worldly] and heard [in scripfure as a reward for following it[ objects, [experiences] the detachment from the gains [only] afterwards through the knowledge of the soul." (236)

<sup>48</sup> Lift: "What is this body? Only skin ..." kihi here perhaps indicates "dislike" or "contempt"

tl. Text and Trimstation

nany akande 'pi prechâniah kinjicid yadi na kiipyate [ kmi akande bhedakandabhedukandaghatāvudhau | 237|| tarlır samvid iyanı sudilliğ syabhayad eva cet katham | asucibliya 'pi bhogebhyu rasat spiliayiitetarain ||238|| nany ayısıngilisilər yabbılmanah kyadbuna gatab | alang va buddhyupálabdhair uktam apy etad ucyate [[230]] svabhayad eya samyittih prakāšaparamārthikā | v svavabhasayogena bhātiti hi vipañertam [240] atas ca saijiyido devya visvasiitin bhayamandate [ scatmany evocchalativam kim khandanādāyi jāyate [[241]] vadaji paraniršanasaktya bliedo "vabliāsyate [ tadaji sanivid bliavesii dliāvatīti vivicyate [[242]] vatha lostabradarvalasväsakumhhaviyatsthitih [ dharambudhimaharejahsamiranantakhatmatam ||243|| yatv eva mitiriipeyani samvit svocchalitā kramāt [ samvidrupasajatīyan bliavān evāmudliāvati ||244|| nyempyata tatha caitat kenapi paramesina | ı ınmam tadağapanıyanı kalı pravarlayitmin ksamah ||245|| р прине punas tasmin pravahali sarvutomukhāḥ [ nann kun kamseid evetthant saisa svaniyater balat [246] ายา. แก เข้าสระ fi tac easya ragatattvätmakam vapih [ api ca tatha razabhasa eya sa dharyatām ||247|| ा । tm: u tu rago 'stu ku 'py anyārūṣaṇālmakaḥ | - | mı ect kathanı nanta sa kutrāpi virajyate ||248|| 💎 😑 į akita į vayam vadalį saujgatim āgalalį 📗 citii eyeisa sarvatah samkucatsihitih ||249||

hogapayebliyo bhugyebhyo dehato bhujuḥ [

er enp. sa dasa samharikī yatāḥ }

a tus talla Sanya mahapralayabhāg iya ||250||

1. po stu (conj.): zdgns in K<sub>cd</sub> J<sub>S</sub>. 248b ārīšanā: dzījanā: zajyute J<sub>1</sub> 249b samgatini) sa gutin J<sub>1</sub> 248d sas \*\*\* South of J. \*\* 250a blogg (renj. Torrettak bbet of Control of

It Text and Translation

[Opp:] We would like to ask something unexpectedly, if you permit.

237cd mintelligible]. (237) In this case, if it is true that this consciousness is pure by its very nature, then half it cases of the last this extreme desire for impure enjoyments sponta-

how is it possesses (238) neously (rash)? (238) [A:] Where has your pride in not forgetting [what was taught before] gone [A:] Where has you problem those [abjections everyone's] intelligence must renove! Or framericatoring a creative for good on everyone si intelliger vite! Although I have raught it before, I shall teach again: (239)

By its very nature consciousness, which is ultimately light, shines as (yey its very market of the world. This has been stated in great detail. (240) How could therefore the fact that the goddess who is consciousness appears (no habit) in the whole sphere of the world only in her own self become a cause for division? (241)

Tris described (vivicyate) [in this way] that every time the power of the Lord causes the manifestation of duality, consciousness flows into objects. (242) Just as a lump of earth, a lake, a flame, breath and the space inside a pot beenne [respectively] earth [itself], the occan, the great fire, air and endless space. Jin the same very] consciousness as knowledge (mitt), being projected from itself (xpacr/hal/ini), gradually follows the objects that are congruent to this form

ul consciousness. (243-244) This has been explained by the indescribable Lord in the following way: "Who is able to cause water to flow out from a tank if [its level] is low? If [the tunk] is, however, [nver]full, streams [flow out] in all directions.\*\* (245–246ab) [Opp:] But does crutseinnsness (sā), through the force of its own determination (ni)with, thus flow into certain [objects] only? [If it does so,] then its form

is that of the tatted 'desire' (rifga), (246cd-247ab) [A:] [I concede that] it may bear an appearance of raga in this manner. There may be some kind of rāga in the conscious self, in the form of being coloured

[Opp:] If this is the case, then how could consciousness ever become detached from something? (248cd)

[A:] Ah, we have come back to the main topic of our discussion. For when the power of consciousness (citi) has become completely contracted, it gradually because emptied  $(x_i m_i v_i \bar{t})$  of the means of experience, the objects of experience. the experiencing (bhujuh) budy, from experience [itself] and (tathā) the subject of experience, as if entering the great dissolution [at the end of the universe]. for the state of destruction which is [thiis] produced is that of Rudra. (249–251ab)

sadvojátas ca yad rudrah purusas cesvarátmakah [[251]] si nan sadasiyo deva īsanas ceti gīyate v sniir vamaḥ kajy aghora in caitad bhavişyati ||252|| aniahsthasarvasaktitvenaikaikasyāpi bṛṃḥaṇār brahmāny etāni kathyante brhattvād višvabrmhanāt ||253|| tadanyasaktyudrekamse hy ata eva vivaksite p avekam asu brahmādihetupañeakayogitā [254]] Sarva sästreşu bhedena teşu teşu pratanyate [ atas oa sadyojāte "smin mukhyā raudradasā sthitā || 255|| sā ca saṃkocarūpāpi eidvikāse bhavişyati | Il nau brahmavisnyamsau tenādhaḥkurute balāt [[256]] vastvabhāvamayītyādidašā rudrādhidevatā | bh maprameyeti śrimadutpalena nyarūpyata [[257]] āto pi bhedatanmātre saṃkocaṃ yad upāgataḥ | vyatınımilete blioktrbhogyav iha sphutam ||258|| tam iva tad visvam atra sadyo "vabhāsate sedve jätapadam tena sünyasamvedanātmakam [259] t ... sünyapadasyāntar yāvat sa ca viviksati | de = tāv t svayam bodhe visvam proechalati sthitam ||260|| sev... Ethasya jñānašaktir vikāsinī | vika c ddhāmni līnatvam upapāditam [261] v d. k ny – paya vikāso višvam eva tat

us ptavisräntivasanitbharaḥ [[262]] p dy, san vetti svapnapadābhidhān [

pit sy no bliedena jäyate | 264|)

- The trid dhi v jñānamātrakam

pr tyekam bahubhedutā st. srstirūpeņa bhāsanam | 265||

(1 Text and Translation

For Sadyojāta is Rudra. Taipuruṣa is Īśvara and the holy Sadāśiva is called [śānd. Vāmadeva is Viṣṇu, and Aghora is Brahmā. This will be [taught later]. [251cd-252]

(251cd-252)
As they are internally of the nature of all the powers, they nourish each of them. Therefore they are called *brahman*, [and] because of their magnitude and their nourishing [of] the universe. (253) their nourishing for the process the aspect of producing the content of the producing of the content of the producing 
their nourisning for the wishes to express the aspect of predominance (ndre-When [Siva] therefore wishes to express the aspect of predominance (ndrekāṇṣƙa) of one of these (tadanya) powers, each [power] is connected with [one of the] five causes, i.e. Brahmā etc. This [connection] is described in different scriptures in detail. (254–255ab)

And therefore the state of Rudra is dominant in this [face of] Sadyojāta. This state, although contraction by nature, will exist in the expansion of consciousness; [it is a state] in which the aspects of Brahmā and Visnu are latent; he therefore (tena) subdues them forcefully. (255cd-256)

Rudra is the presiding deity of the state of absence of objects etc. The holy Utpala[deva] taught [this] with the words "[Brahmā and Viṣṇu reside in the flow of] differentiated objects of perception" etc. (257)

When he, although he is 'born' (jāta) into subtle duality, contracts, the subject and object of experience certainly disappear in him (iha). In this state the universe [then] suddenly (sad;a-) seems to be unborn (ajāta). Therefore the state of Sadyojāta is one in which emptiness is experienced. (258–259)

Therefore, when God wishes to enter into the state of void, he himself knows everything that exists, as soon as knowledge manifests (bodhe ...procchalati): that is the Lord's unfolding power of knowledge. (260–261ab)

The universe is [thus] dissolved into the light of consciousness that unfolds in these two (tayor) [the subject and object of experience]; this is (tat) the unfolding of the consciousness that is empty. (261cd–262ab)

For, to explain, one who is completely overcome <sup>49</sup> by the rest [experienced in] deep sleep, perceives different elements like for instance a house or a market, which are designated by the word "dream". (262cd–263ab)

Therefore this is not creation, but merely continuance in the same way (tathā). For it is only a knowledge of things created earlier [in the waking state]. And in this way the state of dream is produced from the form of the waking state by division. (263cd-264)

But it will be described later that each of the states of waking etc. has many subdivisions, and it is therefore appropriate [for them] to appear as creation. (265)

49 Lit "full of the influence"

до п nyibodhena i'm bhaváii vyapniivan vihliih [ erais tyapayate tam svam andasînyildisâm vihlinh || 266|| Dimasakter iyani jimbha tujjuanasthitibhavinah | bhayah prayanti pumaiyam yikasinijatejasah [267] paramali khaln sanikucali sadyojalapnile bhavet [ vad esam svasvarupasya nisthá narva sma jäyate ||268|| vma samvidupāruhāņi saitāsaita jado 'judalji] 🥏 an lam mlam ityadiyyayasthii kalpatäm katham ||269|| vad uvacotpalagurui yatha sadasatani tutha [ adajadanan na syatmayisesa iti niseitam [270] cidannpranam visvag vaniann anandasındarām [[271]] cidekavapusa visvam svieikīrsams cidātmani [svabodhasaktivamanat sa devo yama neyate [[272]] svabodhasaktyndrekcija yady apyjesa prayacciniti [ bhayanann syayapus tadik talhapi paramārthatah [273] xvik, runn iechan samharani esam kalpaynte bhidah | ato bhedayyayasthayara yanni 'San paramesvarah ||274|| na saubhayyanihsyamli tadig jijanani pratayale h) svam sucyate tesam bhinnanam svikriyaiva yā [[275]] le e mam ca viertraņam blinganganām svašaktītah ...k. at ik.≢. - lokad nechalanty eva yā citiḥ ∥276∥ .....v shavaragena visvain rahjayate yatah [ k — ri njayer visvam vyaktis casya svarūpatah ||277|| n « chalitavastha svikareechāhharndayaḥ [ a ... asarvasve ksanam tistbaty ananyadhīḥ [278]

267a juanašakter iyam; jūma ... ayanj l. 267b ibua ... ayanj l. 270b yahi ... alavalir Jy 271 272 lii fragment G. 27th sspa; uirgid ... 27th spa; uir

If 'fext and Translation

Thereafter the pervading Lord fills the objects with his own knowledge and Thereafter the pervading Lind tilts the objects with his own knowledge and causes them to give up their state of indifference [by] pervading them [?], (266). This is the opening of the power of knowledge. The objects, which become this continuance of this knowledge, attain to fullness when their splendour unlike continuance of this knowledge, attain to fullness when their splendour unlike continuance.

folds (267)
The highest degree of contraction certainly exists in the state of Sadyojāta. The figurest degree of those things never reaches steadiness, [268]

for him of the nature the any [limited] existence like being and non-being, ma-For now can one and it is the state of the s

For this is what the teacher Elipala sand: it is proven that there is no difference per missis what the statement and non-existent as well as (rathā) between ma-between the natures of existent and non-existent as well as (rathā) between material and immaterial [things] (270)

Therefore this God is called Vania, because he emits his power of knowledge (brutha), [first] by emitting into all directions the animating consciousegge (manufacture) that is beautified by bliss and has created the state of own and other by the appearance of its mass of knowledge, [then] by the desire to appropriate everything into his conscious self through the nature of consciousness aline, [271-272)

But even when he, tamingh the increase of his own power of knowledge, bestows his nature on the objects, he, although in reality wishing to appropriate them, brings about the destruction of their differentiation (bhidah). Therefore this God is crooked (vama) with respect to the continuance of division. (273-

In this [stream] the knowledge that is produced is accordingly (tādṛg)51 one, from which beauty streams out. What we call beauty is [in fact] the appropriation of differentiated objects and manifold elements of experience through nne's nwn power. For (vitah) the power of consciousness (citi), which appears through the light of the power (kalā) of its own desire, affects everything by its natural passion. For [through being] manifest he will affect

everything and manifestation is due to his nature. (275–277) If one's mind is devoted to nothing else, one remains for a moment in the itimost essence of the rays of this state of manifestation, [a state] which is the emergence of a massive desire to appropriate. 52 (278)

<sup>50</sup> Life "the animation of consciousness".
51 Life "of such a nature [that]".
52 Life "This manifested [procyhalifit] state [digitalhi]) is the emergence ..... in its [tad] uninost escence.....

arsati kim naisa ca bhavayati yogavit ocy te sastre narakto ranjayed iti 279 k sh.m k. mamadhyasiham kāmānkusaputīkrtam n sadhayet kaman kamam kameyu yojayet 2801 wikartum techaiva tadácchádanayogatah s m sadhayate kāmi kāmatattvam idam yatah 281 t parame svätmany adhyasya sthairyam anjasa tasambodhakalāsamchādanakramāt 282 v seam k mänk sädhinam kumkaratvena bhäsate tmas ddhayā y ktyā tv anayaiva nijodaye 283 prinah puryast, kam deham vyapya visyam prakarsati a cakresy idam gopyam kim vā na prakatīkrtam s yar i prasityaiva devah procchalitātmakah 285 v = 1 h saktir vikāsyaiva pravartate y est ja pris viksast vatis ca pravitad vibhuh. 286. e kuir o bhāvah svātmany udrecya vartate rt converbiuta iva bhāsate 287 t etah pronmeyecchāvidikriyāh k k' = yedy api pratibhāsate 288

tuto sya bhavet kutaḥ m - m anakalā yataḥ 289

i k m anakalā yataḥ 289

i k m anakalā yataḥ 289

i k katikrantagocaraḥ

m trapy uccātanādayaḥ 290

p fas tāḥ kriyāḥ sthitāḥ

11 All sources, including Koo, read a taiha after.

28th Earnab
hat am J. 282d sarpchadana sanchadoo...
4d mayarva enayarva J 284a pranah (con) se
i. dosah I, K 286c praviviksa pranumal k
conj j bhavastah J, bhaviah J, Koo 2870
deva J 288b vidi sudhi J, K 288 s

4 286a shintas shintas J.

What does he who knows [this] Yoga not altract, and what does he not create by imagination? Therefore it is taught in the Sastra that one should be desirous to create desire in others, (279) to create desire in desire, in the centre of desire, and

That which is in desire, in the centre of desire, or opened by the hook of desire, one shall obtain by desire. Willingly (kāmain) one shall unite desires with

desires, (280)

Desire is the wish to appropriate. With {desire} as a cover the desirous attains everything, for this {world is the reality of desire, (281) For the world (viscam), which is subject to the control 53 of desire, having

For the world (Vistam), which is subject to the control of desire, having suddenly acquired stability in the highest self, appears as a 'slave', as it is gradually covered by the power (kalā) of knowledge that appears from it [i.e. the self], (282–283ab)

For (yatah) through this method, which is proved by individual [experience], the life force – as soon a liturises – pervades the subtle body and attracts everything through the manifest, —on of reality, {i.e.} the reality of desire. If anything is to be kept secret in the circles of Siddhas, it is this. <sup>54</sup> (283cd–285ab) After emerging from the blissful emptiness God appears (procedulitātma-

After emerging from the bilesatu emptiness God appears (procehalitātmatah) as present (vartamunah) and becomes active merely by unfolding his own powers. (285cd-286ab That in which he wishes to enter, from which the pervading Lord brought

That in which he wishes to enter, from which the pervading Lord brought all powers into existence, is that state which increases in itself. Therefore God, who is consciousne—, appears as if subordinated, but these [powers, i.e.] minesa, volition (techan, cognition (vidi) and action tkriyā) appear as active [and therefore dominating—(286cd–288ab)]

For this reason, though Sival manifests himself as joined with [these] four powers [i.e. as Tumburu], how can one really count them. (288cd-289ab)

Since the power to uproof the aspect of division from existence lies in the [Aghora face], this practice of religion] has its scope in super-mundane reality. Because of the diversity if end essipowers, the various ritual acts [proper to this violas], like the exp. [sion [of an enemy] etc., acts which are mainly [a form] of the playful destruction, persist even there, (289cd-291ab)

53 Lit "good" ankasia
54 Lit "what else is [there which is] not [automatically] revealed [by that]."

ft ext and finishition

= d inham phinasa tvante blavanani vapnyi sthite ||201||kr vasaktu adrantyarva fan sandmiati sadurani varba suksmatama saktu munesakhyu puravudhan [[202]] si, stavvabliavasthanlyena sthitläkarena bliasate [ratharvaisa krivasakin yasyani bhuva uhriesitah [[293]] svasvampasihita kaju purneva pravigimbhate [ -many asty eva kriva yasyanji blimbali pratyawabliasate [[294]] maryani sama kirya bhedani praty utu prag vyapuhati | tetha lu bhedabhnuan ye kasthajyalanatajiçinlih || 295|| ra er a pakavistatve blierfani projjhanti sadaram [ adı blumasyarıpas te pakarkyınır tat kathanı bhavet [2] binimani si arupani anganani na lu yuktyopapadynte | rami pako na kascit sa yat tan uanasyarupakam [[207]] valanakledarlahadi tat paka iti sabdyate - Bhuma eya kriyali saryah phalam ekam prati sthitih [298] ka ity nevale nanya kuya namasti kacana [ ctad eva kathani bahyya ekani phalani abhipsitani || 299|| k iliai sar padaveviis tali, piirvoktad eva hetiitali [ - - oc made arthanianaskaran api sphijjam [[300]] = v - тр - тап ekani tal tatharyana bhayisyati [-- k. i. sammardamahmbhutavigralակ ||301||-

🔍 💎 🕟 k. ubhobhth suaurechur abhidhàvati

. કોલ્ડ ભાગમાં bhedah paramarthikah |

= v. . ni vady ek m astr vasty iti sambhayah [[302]]

Interconj. S ANTH RESTINE (addi Kac J), para Ji. 292d p. 1203 a submivenia athoryem Ji. 293d bhs namenta Jo, nizesta K. 294a salinia (conj. Turetta J. v.a. (conj. Turetta J. v.a. (conj. Turetta J. v.a. (conj. Turetta J. v.a. (conj. Turetta J. 295a may k. 1. 296a arrivative divistative J. 297a statiga 9.% pakoteonj. Gorth M. F. 1. 298d sh. 298d sh. 304k purvoktad (conj. SANTH RSON), para k. 304k kardamasammarda, kitinamasammarda, J. p. para y utličah paramaritikah Ji.

H. Text and Translation

Thus, when objects exist in this way in a form 55 that extends up to the end This, when indeed existing one way in a torner. That extends up to the end of the power of knowledge, the power of action, being the final end lof manifestation, then turblet absorbs them circuitly, [294ed–292ab) to station, and the subtlest power rathed manifest.

Just like the similest power called initing appears in the highest state paramidm as if in a grass form this to the grossness of objects to be created, similarly (nitharity) this extraordinary (kāpi) power of action, into which objects me resorbed, appears as established in its own nature as if replete, 1292rd 204ab). Installing their fundation power called minimal appears in the highest state.

[092rd 298an) [Opp:] Is it not the case that there is action, in which difference appears? Opper St. On the contrary every action denies previous differentiation.

For in the realin of difference [disparate objects like] firewood, fire and rice grants carefully give up their diversity, once they become part of the process of cooking (295cil 296alst If they were different by nature, how could they become one in [the process

of[croking? For parts [of a process] cannot logically have different natures.

[Opp.] But there is nothing [independent] that is 'cooking.' The various (yat nat) [actions] of different authre like lighting the flames, moisturing, heating etc. [ingether] are called cooking, (297cd-298ab)

[A:] All the different actions [involved in cooking] exist for the sake of this single purpose, which is called 'cooking'. There is no other action whatsoever that is involved in the process and which is not covered by "cooking". [1298ed-209ah)

[Opp:] How is this possible? How should many [actions] produce [only] one desired result? [A1] For the same reason, (299cd=300ab)

[Opp:[But [the parts in the process of perception, i.e.] the faculty of sight, light, the object and the mental perception [also] produce only a single knowledge [without becoming one]; the same should be true in this case. (300cd-

[At] You [behave like] someone, whose body is stained by contact with mud, and runs to the desert to wash himself with the waters of a mirage. (301cd-302ab)

If it is possible that a single reality [like perception] is caused by something which is divided, then the division in the cause does not email an ultimately real duality, (302cd 303ab)

55 Lit. "when there is a form of objects that extends"

J 305b ksauh; kṣūth Ked. 306a phalobhit phalob

tt Text and Translation

If (alka) it is accepted that one thing can have different natures, then the vow It (atha) it is accepted to a superior that the view that a difference in nature leads to division should be given up. (303cd–304ab) that a difference in nation would not be one. [but] the causal factors, [i.e.] [Opp:] If this is so, action would not be one, join; the causal factors, [i.e.] would produce the effect. [A:] Even this might be the case. It does not undermine our position, for action is for us not different [from the does not under a power, and power becomes 55 an object has does not undertainte out posterent for all for as not different from the causal factors, as it is power, and power becomes 56 an object hy producing a causal factors, and object hy producing a differentiation (bhid) of effects without being [itself] divided (avibhedatah). differentiation (and power belongs to the all-pervading God who has the universe as his body. (304cd-306)

304ed-5007 In reality [power] is not divided by the division of causal factors and effects. because the striper rating the power [is taught to be the power of action, [a power] through which Maheśvara becomes an agent. (307–308ab)

[Opp:] But how can we account for that which bound souls would produce? For they, being completely dependent on division, can cause only differentiated action. (308cd-309ab)

[A:] Enough of that! Your argument [i.e. the enquiry into] 'how the souls would produce' is clearly (sphutum) self-contradictory, like, for instance, "the son of a barren woman." (309cd=310ab)

For nowhere and never is it possible for the potter (in the well-known example for creation[ to become the agent [of the pot] unless he is indistinguishable from the [real] agent called Mahesa [i.e. Siva]. (310cd-311ab)

[Opp:] But in what sense 57 is the pot made also by the potter? Given the fact that God is the universal agent, is he not the agent [in the production] of a cloth as well. If this is correct, would it not then be true that the cloth too is produced

by the potter. (311cd-312) If this is correct, there would be no other agent [than God]. As a consequence (iii), there would be no one for whom good and bad actions could be the cause for a [future] fruition. 58 (313)

[A:] You are right, Sir! For you should know that there is never any effect, which is produced by good or bad [actions]. (314)

But those who do not understand it in this way experience [the effects] without [ever] realizing this For what is called kanna is [actually] an impurity (mala), which has ignorance as its source. (315)

<sup>56</sup> Lit.: "is of the nature of"

State "Both the statute of State," how" (kim svit).
 Lite, "Now" (kim svit).
 Lite, "With regard to whom (kim prail) would good and bad actions be the cause for the production (kartum) of their fruit?"

eiad eve 😑 anyanya kecit samvittimātrakam [ sarmanyante by akartāram kartītvānupapattitah [[316]] cusvarupadhikain hy asya yat tat kartitvam ucyate | ar advam arpayed asmar eidādhikyaprasangalah ||317|| praktich kartitā piiņisi nanu nāmopaearyate et a nyayapathapetair vrthā jegiyate grhe [[318]] upacaro hi no vastutathatvain pratipadyate [ yvapadesah param tādīg vastusīmyo 'stu tāvatā ||319|| nopacarikavalmitvavvapadese 'pi mānavalı [ himanīsīkarāsārīvātotthasisirāpahah | 320| trastop pumsas ca na drastri prakrtih parigiyate | na canyo sti varako tah kartibhavopacarakah [[321]] kim ca prayojanaiji tasya kartitvavyavahārajam [ vyapadesas tu nāvastu parivartayitum kṣamaḥ ||322|| ye py atmanani nayayidah kartāram samupāgaman | te 'pi prasnam ımanı tāvad asmākam pratibhārpitam || 323|| kim yadrghikasamsiddhakartrtvam karmayogatah spandat na tad vibhan spandahīne samupapadyate ||324|| ianu ñanam cikirsa ea yatnas ceti gunalrayam | samavaiti yad atrāsya tat kartṛṭvam udāhṛṭam [325] than bālamatīnām dhir vipralabhyeta vañcakaih | dāraka api vā vidynī na samvedanavarjitāh [326] t, tra jňanam na kaitrtvam sarvatrásty eva tad yatah [ echavatnav api prāyaḥ saṃstaḥ sarvasya sarvataḥ [327] kiimbhakam gṛḥābhāvaparitāpitacetanaḥ | anann icchan sayatno 'pi kim kuryān nātmano grham ||328|| sanu kartum na jänäti tatah kartum na cecchati t. nāt kartum na yatate tad grham kurulām kalham [[329]]

ext and Translation

Some accept this [hur] maintain that something which is only consciousness cannot be an agent, because it is not proven that its nature is that of an agent [They] say that the 'nature of the agent' is something that is more than [just] the nature of consciousness (316–317ab)

Then, as a consequence of being more than [i.e. different from] consciousness, [the nature of the agent] should receive [the attribute] of being material, [Opp.] Is perhaps (namat) the nature of an agent [that actually] pertains to proketi metaphurically used for the individual self? (317ed–318ab)

[A:] This [doctrine] which is obstinately asserted by those in [their] house[s] who have swerved from the path of logic, is nonsense, because a metaphorical [attribution of a quality] cannot become the reality of a thing; such a [metaphoric] representation is entirely (parant) bare of the [denoted] reality. For this reason (thratat a person cannot remove the coldness caused by the wind in a snow shower, even if it is metaphorically called fiery. (318cd–320)

And it is not taught that the purusa as a perceiver has a perceiving prakri [as his active counterpart]. There is no other [reality] below him (varako 'tah) that could have the nature of an agent metaphorically, (321)

Purthermore the use of the [word purusa] stems from [the necessity] of talking about agent-ship. But a name is not capable to transform a non-existent thing [into something existent], (322)

Even those philosophers, who hold the self to be the actor, [...]. (323) [Opp:] Is the nature of the agent as it is known in the world due [only] to its action? [A:] Then (tad) it follows that [the nature of the agent], which is a form of activity, exists in an inactive pervading God, [Opp:] Is it the fact that (yad) the three qualities 'knowledge', 'desire to act' and 'effort' inhere in the self (atra) that is called 'nature of the self (atra) t

self (atra) that is called 'nature of an agent.' (324–325)
[A:] In this way the intellect of ignorant persons is led astray by deceivers, nor will children, who are without self-reflection, understand it. (326)
In [your argument] brougheden is not the

In Jour argument knowledge is not the nature of the agent, because it exists everywhere, and also desire and effort [to act] coexist probably (prāyaḥ) everywhere for everyone. (327)

A potter who suffers in his thoughts from having no house – would be not build his own house, if he knew {how to do it}, wished and tried it? (328) [Opp:] But [being a potter] he does not know how to do it, and therefore does not wish to do it, and for this reason makes no effort. This is why he does not

59 Life "How could be then make a house."

ttum itv eva yad rapani jäänädinäm višesanam k izotes tatra koʻrthah syād yadi saspandatā kila |[330]| ta asau spanditum veni prepsatīti bhaved vaeah tik ka svatmagatan näsya spanditan vaibhavodbhavāt [[331]] anyad aspanditam jäänam sarvasyäpi na sambhavet | jii neechayannavattvam ca karanam tasya bhāṣitam [332] inm. nah kartum ity asya tato 'rthapravivecane | anāticchan prayatate jñātum yatitum esitum [333] p atyckam in yoʻrthah sa kartum vettiti sabditah [ cikirsintvam caitat syān na kartitvam punar bhavet [334] nitve mānasaiḥ sāmyam bhaved vākkāyakarmanām väkkäyakarmabhir väsya katham kartrivam äpatet ||335|| ii ānasāny api karmāni katham tasyeti gīyatām ) ia g natrayasudbhāve manovākkāyasambhuvām ||336|| karman in sainciter esa karmabhāgīti cen nanu [ i acare 'yam eyam syāt sa cāvastv iti varņitam [[337]] kim 🧢 gamahattyādidravyāntaguņasamnidhau 📗 ा र अमें। kiṃ so pi kartṛtvāyatano bhavet ||338|| 11. 5. t. it. spagantavyanı muktāv api hi tad bhavet [ m igum samnidhye samas caişa vidhir yatah [[339]] = . . . p avarteran kṛtanāśākṛtāgamāḥ | - ... we a hike karye nimittatyam kṛtam yadi | 💎 👝 💠 samaväyänyakäranämsaih prapürite ||341|| E. .. .. m = kumhhakārādeḥ prātum bhavatu hetutā ;

be J. rapa J. 330d vaspandatā; vanipandatāh Iz. 331a vein e vara yapi na conj.), sarvasvāja ča Ked Jr. 334e caital caitacis j. 4 irmana J. 337a saijielleri sanicitie Ked. 338a mahati monda L. 3 avacano J. 339a ipaggantavyoni, ipagantavyor Ji, ipaggala varima arvina J. 340b nāšā; adstāh Jr. 340d matā; sal i vini ir peated after page break in Jy). 341c samavājāņaja samavī J. J. din e. J. 342a kārādeļi; karāde Jz. 342b prātum peat. 34.5 bhavatu betitiš; bhavati hetitid Jz.

II Text and Translation

[A:] [Then] the inflected verbal form (nipant) to do' is [no more than] an attribute of knowing etc. What is then the sense of the word 'he does''! If it meant tribute of knowing equipped with subtle activity tspanda) [of knowledge]", the sentence being equipped with subtle activity tspanda) [of knowledge]", the sentence should be: 'he knows and desires to be active'; but this activity (spanditum) is not in one is individual self, because it originates from [God's omnipresent]

might. 13.50–3.511
And a different knowledge [namely one] without activity is impossible even for Siva. Being equipped with knowledge, will and effort is taught to be the instrument for the self (āmianaḥ). Therefore, when determining the sense of "doing", the sense of each of {the following statements:} "one knows, [one is] wishing one makes an effort, knowing, to make an effort, to strive," is explained as "he knows to act". And this means "being one who wishes to act", but not [what we call] the nature of the agent. (3.32–3.34)

[Opp:] If it is as you say, there should be equality of verbal and bodily aets with mental {acts}, how else could one become an agent through verbal and bodily acts. (335)

[A:] How is it possible to say that mental acts belong to him? One might argue (centianu) that since these three qualities really exist, there will be a collection of mental, verbal and bodily acts, and he should therefore be the possessor (bhāgī) of his karma. But this would amount to a metaphorical usage, which has been described as insubstantial. (336–337)

Furthermore, if it is said that they exist [only] when individual tātmaga) qualities, starting from the nature of the intellect (mahat) and ending with substance, are present (samundhan [sati]), would this [self] be the locus of the nature of the agent? (338)

And one has to accept that it is not so, for [otherwise] this would be true even in the state of liberation, because this rule would equally apply to the presence of qualities of another self. Therefore an appearance (\$\bar{a}gama\$) of deeds which had not been done or which had already been destroyed (\$krtanāša\$) would occur in every self. (339–340ab)

Furthermore, if the causation (ninittatram) of an act, which is characterized (adhika) by a combination [of causes], which is filled by its individual (waih swaih) constituent causes, i.e. inherent and other, and which depends on [someone] possessed of understanding in every respect (sarvatra), is done by God, then which part can be caused by the potter etc? 60 (340cd-342ah)

60 Lil. "Which part could the causation of the polici etc. give (pra-da)"

h sıy amsaleso "pi sarvakarlari yam prati ||342|| maneveli cyannam asti kartityanji nanyad ity api [ a iguryasya katiriyani kadacid api sunibhaver [343] an d isvarasyapi svalantiyani kartitani viilidi rad it ham paraidesanaid bliede bliede 'pi vätmanäm [[344]] prabhayanti na karmani biandhanaya syubhayatah [ tesmad idancamuşmai syal karmanceva Subhasubham [[345]] and arsvaryani annisyaiya yihitani paramesituh [norotam etad anyatra mayaiya vitatam yatah ||346|| tad alam prakitani brumali kriyasaktir iyam parā [ dāks nyam ata evasya bhavanam sīvasamsraye yahı igasarya margı 'yancıya kriya ca na sālmikā [[348]] Tanu natra sthilali keerd hliava ye sivatāsritāḥ [ kartarah salvani ritham hi bigihyamang 'vadhārayet ||349|| desakalakriyakarakatpanapathavarjitah [ devadevas tatharvasya saktih sa višvarūjiņā [[350]] lad visyato api kaladikalankańkakalojjhitam j

bhan avahhedavartnam [[351]]
tansvatantrvat svatantram tat svatami procehalat sthitam
vato ihati tato 'py astasivave sabahişkitam [[352]]
ta ev. para seyani daksinaghorarupini [
d vaks vate jantucakre sivadhamuphalapradāh [[353]]
ta epi, kathitas tajinair agliidah sivasaktayah [
a at api kiryasaktih (vasya pasiivartini [[354]])
ti dhayitri van argastha jinata siddhyupapādini [

) 442d kartari yani; kutur iyuqi I<sub>1</sub>. 343e lasusai; kumas ili i xur, syapi i yutravayat K<sub>6</sub> Imisprini). 344d bhede 'pi: 'bhale pi yat mani I<sub>1</sub> 345d ya kubhasubinim I<sub>1</sub> Ki; 'ratubhaqi kubhan Ke ki anga yati a I<sub>1</sub> 457b para; parah I<sub>1</sub> 348h daksinyan; dakuman I<sub>2</sub> anga yati a I<sub>3</sub> 47b para; parah I<sub>4</sub> 349b kiyatasirilah (coq.); surahtimu I<sub>4</sub> ki a ili I<sub>4</sub> 349b kiyatasirilah (coq.); surahtimu I<sub>4</sub> ki a ili I<sub>4</sub> 349b kiyatasirilah (coq.); surahtimu I<sub>4</sub> ki a ili I<sub>4</sub> 351b kalankanka kuhundaka I<sub>4</sub> 351b kalankanka kuhundaka I<sub>4</sub> 351b kalankanka kuhundaka I<sub>4</sub> 352a swatantang indagaan I<sub>4</sub> 10 thu in procechahasidata I<sub>4</sub> 352d bahiskitan leong I bahdan I<sub>4</sub> ki ki I<sub>4</sub> 10 thu in procechahasidata I<sub>4</sub> 352d bahiskitan leong I bahdan

11 Text and Translation

For there exists not even a small part, in regard to which there is not knowledge, desire and effort in the universal agent [i.e. God], and it is also faught (iii) that the nature of the agent is nothing else than this, (342cd-343ab)

It is therefore not prosable that anyone else becomes an agent except for God It is the feedbut of God that is known as the nature of the agent. (343cd-344ab) so [things being] thus, actions are not capable of creating bondage by their very nature, even if there were a multitude of highest Gods (a a multitude of selves. (344cd-345ab)

Therefore, {whether] this groud or bail [result] is derived from him [God] of [indirectly] from karona, it is [still] the sovereign power exercised by God. (345cd-34(ab))

As I have expounded this elsewhere in great detail, this {much} is enough; I shall now explain the main topic; the higher [i.e. divine] [purā] power of action is for this reason taight to belong to God in the form of Aghora. (346cd–347) As (yatah) the kindness (/stuthermoss) of this [power] is therefore in the auspicious (sira) residence of objects, this line [of argumentation], namely that action does not belong to the self (ātunkā), is correct. (348)

[Opp:] But at there incobjects [or: beings], which, by resorting to the nature of Sivit, become agents? [A:[True, But [this] you have to understand and regard in the following way 1349)

The God of gorks. Sival is out of reach of the [dualistic] notions of space, time, action and form and so is his power, who is the nature of the universe. (350)

But this universe, which is free from [even] the smallest stain of activity from time etc. and exists undifferentiated from Bhairava, [...] (351)

As the universe (tat) appears independent because of Bhairava's autonomy (tatsvätautryat), and as surging up in itself, it even appears outside (bahiskrtam) through rejecting entry into Siva. (352)

furthis reason the "higher power" is favourable and not terrifyingt/of the nature of the southern Aghurat. For it will be taught [in the MVT that] "the higher powers [i.e. those belonging to the goddess Para] are called 'not frightening' by those who know, because they grant the fruit of the light of Siva among beings. 61 (353–354ab)

And also in another text: "Siva's power of action binds the soul when residing in it, [but] when it is known [as] standing in it's own way, bestows perfection."

---

lid cukno acthos context is hardly more than a plural indicator.

k. \_\_\_\_ickåi, n ah prisaro yah piagīyate | 355|| ev bi dumlayad asvaratyam upāšrītāḥ virvas, ktivirginbheyam samastavarņamālikā [[356]] k od krtav abam iu parāmarsasvarāpiņī [ tis - iy eva tatah pumaparahamkarasasphurah [[357]] . t. divirincantapasusatjighätaghasmarah oderadarinitacarácarajagadyrajah (358) svacintanyayimarsontar grastapudgalasamcayah [ v. v. d. Ilas tas, tavat kriyūsaktisvarūpatali [359] samy) for a mhsanikhy avaicitry acarcitas thiteh [ t, kary, santyādisaumyaraudrabhidātmanah ||360|| va vividhākurā api bhairavatējasah [361] rikt mob cyabhayapunciāyrtticitritāh s stasvaropavisv, khyasvāmsagrāsaikalampatāḥ [[362]] k. k. c. rarūdhabhavonniñlanabhāvitāh э — , v vm , v sp atáil rasmipuñjam nijam nijam [ 363] pra a wat tvah sanikalpasatyabhāvasamāšrayāt | stoc to esta solotthay amacarabahiskrteh 364 🚅 🚊 , a v es. 🤝 stram yatāni paripūrņatām 📗 . d k ....: am. abhuto lokātikrāntigocare ||365|| se dae 1,5% v. tr., grastabhedadaso bhavet ev. p. es.isy, mahāsrstir iha sthitā [366] ar siyiyarisä visve te madhyavartinah = c - Casistar ity eva naiva vaktiim bhavet ksamam | 367| . . . . . tve hi kathani ādyādisambhavah sā i khya pronmesapadabhāginī [[368]]

i ja aktyamsasambodhakamalāsanah l

Les Acott Key Ja, vanuastarnava Ji. 357b paramarsa pisamarsa i siyamarsa Ji. 358a ananta: aaanta Ii. J. Refib carettaceirata Ji. 36ka ananta. ameki J. K. J. Refib carettaceirata Ji. K. 368d pahanta Ji. 366c sambhiito o J. 367d ki. 368d paramarsa Kaji. 368d das santa Ji. 367d vakingi vakiran K. 367d ki. 368d das santa Ji. 367d vakingi vakiran K. 367d ki. 368d das santa Ji. 368d ananta Ji.

The emmation [of the letters of the Sanskrit alphabet], which is taught to surf with a and end with ha, becomes indistinct by resting in the bindu [=n]. surf with a and one over of action, which has all letters as its garland, exists.

This opening of the power of action, which has all letters as its garland, exists. This opening of the poster that the articulation of the sound a-ha-m ["1"] when embrac-(nigman) essention) as the acticulation of ing [the whole scries], (355cd-357c)

mg [the whote scriech when (yārād) [the emanation of sound] subsequently (tatāḥ) appears (talla-When (yarda) for the highest replete [consciousness of] and has equipped all souls from Ananta to Brahma, as ingesting 62 the multitude of worlds [full of] moving and unmoving beings, and as devouring the group of worlds fruit of the awareness (marsa) of its own consciousness, then (the powers that are] the lustres of Bhairava appropriately (ancivach h come manifold due to the nature of the power of action that has become adorned (carcita) by a diversity which cannot be perceived [completely and is therefore] innumerable, [that has] differentiated itself (-bhidātmanah) into mild and fierce [aspects] because of an endless number of [ritual] actions, like pacifying etc.. and whose perfect presence (susthiteh) is displayed by the quantity of [the objects that form] her food. (357cd-361)

These powers [that are the lustres of Bhairava] are variegated by repeatedly becoming empty, full, or both empty and full; [they] are lusting only for devouring the part of themselves (svāṇisā) that is called the universe in its state as power (sāktu), and pleased by (-bhāvitāh) the eradication of objects that have for a long time been fixed in mundane time. [All these powers] spread their respective mass of rays through their own throbbing (visphāra) [and] by excluding transcendence (lokotthavāmācāra) bring about the Śāstras appropriate to them. [Śāstras] that attain to fullness, because they are based on the real state of sanikalpa. (362-365ah)

Such a religious practice which appeared first in the transcendent realm, will in this world [too] be in a state of non-duality. 63 (365cd-366ab)

Here [in our system] exists this great creation of Siva which is replete and inside of which all other [cycles] of creation and resorption take place. (366cd-

It is not proper (ksannam) to say that this is the first creation, for how could something be first etc. in a reality that is without space or time. (367cd–368ab) This is the state of waking: it is the principal [state] which partakes of the Power of consciousness (unmeya = cicchakti). It is Brahmā, whose lotus throne consists of the awakening of his own constituent powers. (368cd–369ab)

62 Lit. "leading into the cavity of the belly."
63 Lit., "wift be one in whose state duality is devoured."

า = v.rvลิd rupāt prabhrti brāhmam antataḥ [[369]] ा krtva v jimbhante samvinnāthasya šaktayah n eva devo 'yam iti yady api sakyate [[370]] Ack um aprameyatvāc eidrūpasya mahešituh bodhapañeadasikāmadhye tādṛn mayā sphuṭam [371] ktan in taprakasatyam jadasya kila laksanam | jadad vilaksano bodho vato na parimiyate [[372]] na v svayam etādīg devo mānavivarjitah | - ijasvatantrvayogena kṛtvātmānam carācaram [373] Tsatatpuru yā jārair udbhūtair udhuhhū yubhi h ekski h sadbhir, ekena trikena, dvyātmakais tribhih [374][ ata ev, viettrāhhyah saṃvidbhyo miśratāvaśāt [[375]] cı rany atra sıvakhye 'pi bhedajñānāni tenire [ v. dā trayaṇām vaktrāṇāṇ vāmadakṣiṇasaṃgatiḥ ||376|| t då pratyekasaktitvam bhavisyadbhavadudbhavaih [ sannam tritve rudrabhedus tenāstrīdasadhā sthitah ||377|| ekaikam pañcavaktram ca vaktram yasinat pragiyate , sıādasahhınnasya tato hhedair asamkhyatā [[378]] purvoditayathāsvasvajñānakarmavicitritāh rniyaitte yatas tesu tena no punaruktatā ||379|| sanya eya bodho hi samācāraḥ kriyākramaḥ | t ta to a tathi proktih sarvas tu šivadhāmagah ||380|| yatha clakanah sarve visrainyanti mahambudhau [ t tha nanaknyah sarvah samvitsindhau mahesvare | 381 |

by m.m. brühma J. 370c etävän; etärini K. 371c dasiki, dasoki J. 374. J. 373b devo mänavi; drgdero mäna Ji. 374-375ab quoted e. 374. 374c ekakath; ekaikath K. 374d trikena; trikeno K. inkora J. 374d trikena; trikeno in TAV 1.18 with ubharu si TAV 1.18 with ubharu si TAV 375b vividhä; abhavat in TAV 1.18 with ubharu si TAV 375b vividhä; abhavat in TAV 1.18, bhanyaya J. 376d tota (mispant) K. 378c bhinnasya; bhedasya TAV 1.18, bhanyaya J. 379a yathava; ruhhava bi J. dau (mispant) K. 3. bhedesy TAV 1.18. 379a yathava; ruhhava bi J. dau (mispant) K. 3. bhedesy TAV 1.18. 381b vistanyanii; ridon

These same powers of the Lord of consciousness unfold by taking on the These same powers that and ending with Brahma. (369cd-370ah) forms statting with Sadaky and cloudy with Drauma, (359cd-370ah)

Even though it is impossible to say that this God has a certain extent, because
he, being the great Lord whose form is consciousness [itself], is not perceivable,
as I have clearly stated in thy Prabodhapañcadaśikā: "It is said (kila) that as I have clearly suited in the lact that its light is limited. Knowledge the characteristic of matter lies in the lact that its light is limited. Knowledge the characteristic of interest from matter for it cannot be delimited. - nevertheless this God. who is free from the means of 'measurement' [i.e. knowledge], makes himself into [the world if] moving and immovable [beings] through his own autonomy. (370cd-373)

The manifold existence of the ten Siva divisions [of the Saiva Sāstra] comes into existence from Isāna, Tatpuruşa and Sadyojāta (ajāta) by taking them singly, [either] emerged or about to emerge. 64 as six, as one group of three, and as three pairs, (374–375ab)

It is therefore through the blending of various states of consciousness 65 (peculiar to specific faces] that cognitions of duality are created in this (atra) [division] called Siva. (375cd-376ab)

When these three faces are combined with the left [Vamadeva] and the right one [Aghora], then each of them has the potentiality to appear in future, to appear in present or to have appeared (?), and there are therefore three [states] in each of these six. The division of Rudra is therefore eighteen-fold. (376cd-377) Since it is taught that each face itself consists of five faces, the tenfold and eighteen-fold division 56 are therefore innumerable through [further] divisions.

As these [faces] have been described above as diverse through their own respective cognitions and actions, there is therefore no repetition in them. (379) For in each of them (tatra tatra) a different (anyānya) knowledge [i.e. doctrine], prescribed religious conduct and ritual procedure is taught, but each of them leads to the light of Siva. (380)

Just as every single drop of water [loses its individuality] in the ocean, likewise all cognitions and activities come to rest in Siva, who is the ocean of consciousness. (381)

6) Lift. "Wishing to emerge"
6) Lift. "From the various states of consciousness through blending of Lift." That which is divided into ten and eighteen."

II Text and Translation

m apı jalanı bhūman süryāmsnbhih kila piyate apı ce pımar vistidyaraili prayati mabarnavam [ eti nikhilani jiianani karma sphujani kim api svayani kan api ca parath pāramparyāe chivārņasi majjali ||382|| Ne cente dakşine hardam lingam hrt paramam malam tad apy antalikṛtāseṣasṛṣṭabhāvasunirbharam ||383|| shedabhāvakamāyīyatejomsagrasanāc ca tat [ sa vasambārakatvena kṛṣṇaṇi timirarūpadhṛt ||384|| νηπanasastre kathitam ata eva mahesinā [ ] lma n mirdhni viyat sarvam ityādi timiram vibhoh [385] a n eva dumisāyām kṛṣṇapakṣāgame ciram [ bhāvayed bhairavam rūpain bhāvayadbhir durābhidam [[386]] nktam ca yatra svar duḥkhaṇi lamo vādvayasaṇnvṛte | nividyākarmasambandhaḥ pāratantryādidarśanāt | 387|| tad atra timīrākāre bhairavīye vapusy alam anterlmatayā bhāti yāvad vaktracaluşţayam [[388]] udbubhūsu tathodbhūtam tirodhitsu tirohitam | lato yugapad evaitadbhida şodasakātmakam ||389|| f kse varsargike härde svalantre ca šive višat esa takëtmakam sästram yugapad bhairaväbhidham ||390||

18 383a-d quoted in TĀV ad 1.18 (p.41). 383a dusant AV 18 383b linguar hrt; lingahṛt Jī. 383cd quoted in Šivopadhyyaya 18 5. 383d sṛṣṭa; spaṣṭa TĀV 1.18 (emended to sṛṣṭa) in he edian TĀV 1 arabhanavavīvī ir 85, sṛṣḥ J₂ K, sṛṣṣṭa. 384a-d quoted in TĀV ad Līß in vired, in Vijianabhairavavīvī ir 85 and TĀV 1.3 in the sequence given hen. 384d sṛṣṭasanānnakāmā TĀV 1 18. 384c saṃhārakatvēna; aṃhārakaniā 485d tiyāch limīram; printed continuously in Kea. 386a duniāsjāmi 13 56b cirām, sīrānu Jī. 386d dīrābhidam; saṃhārakatvēna; sārā sīrānu Jī. 387b cirām, sīrānu Jī. 386d dīrābhidam; saṃhārakhair saṃbandhal; saṃbandhal; saṃbandhal; saṃbandhal; saṃbandhal; saṃbandhal; saṃbandhal; saṃbandhal; saṃbandhal; saṃbandhali; saṃb

## Il Text and Translation

Even a small amount of water on the ground is invariably (kila) drunk up by Even a smart antenna of the son, and through rain flows again into the ocean. (In the same the rays of the some and action in this world merges, either directly on its own, way] an knowledge the best of the world inerges, either directly or gradually through other [stages], into the ocean of Siva. (382)

That which is inside, in the southern [stream], is (Siva's) symbol (linga) in That which is called supreme heart. It is replied with all created (hings) in the heart, which is called supreme heart. It is replied with all created (hings it has the heart, which is the method because it devours the particles of light that belong to māyā and foster duality. It is, as it destroys everything, dark and has black colour.

For this reason Siva has described the darkness of the pervading Lord with these words in the Vijiānasiistri: "All space which rests in the heart (mārdhui) [one should contemplate as Bhairava]", (385)

In the same way he may for a long time, in a dark night, when the dark half of the month approaches, contemplate the form of Bhairava which is difficult to pierce (?) by contemplators," (386)

And it is taught that in [this reality] in which there is [empty] space, suffering of darkness, there is once it is filled with non-duality - no connection with ignorance or karmin, if one sees that [these phenomena] depend on [opposites] etc. (387)

When (vāvad) thereafter (tail) the four faces 67 appear as completely dissolved in the form of Bhairava who appears as black, then [these four faces appear) simultaneously as divided into [four stages, namely] about to emerge. emerged, about to disappear, and disappeared, and thus becomes sixteen-fold.

Entering into the [four forms of] Śiva, the southern (dakṣa), the emissive, the heart and the autonomous, this Śāstra is called Bhairava[śāstra] and becomes simultaneously sixty-fourfold. (390)

67 That is, the five minus Aghora

— u ten um radrasivabhairavākhyam sthitam tridhā [ = uto bi tridhaiyeyam jiiānasattā vijrmbhate [[301]] eder - bhedabheilena purņenabhedasandhinā [ ha ca mukhyah sambhavyas tisra icehādišaktayah [[392]] traiva to prapancena pañcasaktyādiynjanam [ inhari ii adhye yibhinnain tat trikam eva param tatha [[393]] tram asmadgurugi be sampradayakramāt sthitam [ ы eva hi naikajyad yamadaksiņasastrayoh [[394]] chara pramar harapramie kanilikī pravijembhate [ (=p 'pi sa uhrtasesabhāvopadhisunirhharaḥ ||395|| isat var idaksasii tasu saktitrayam kramāt [ «perar iparaprantam krodikrtyavatisthate [[396]] ac yibhayayati blicdayibhagani r sphetary, kid athoram anantam in tra isnii paramesy ararupam , stotes tos a eva mrālmh 397 nili vav. mat idanyani tantrani ca kulani ca | al an amisyam dharayani bhedasamkireahānaye ||398|| reprak, savisayas trikarthas fraidham āsthitali [

a . p. , mesena manacandrākhyayoditah [399]

II Text and Translation

Thus a threefold Tamra exists which is called Rudra, Siva and Bhairava, For Into a infection throwledge infolds threefold, through duality, duality-cumin fact the teams, and full union with non-duality. And thus the main powers of Siva

nonquality and thus the main po are three, [namely] volition[, cognition[ and [action], (391–392) But among [these powers] a conjunction with five powers etc. [takes place] by extension (propañicenti). Being internally variegaled (vibhinnan) in this way this trinity (trikann) [of provers] is the supreme [, and] such a Sastra resides in the house of my Guru in an unbroken tradition. (393–394ab)

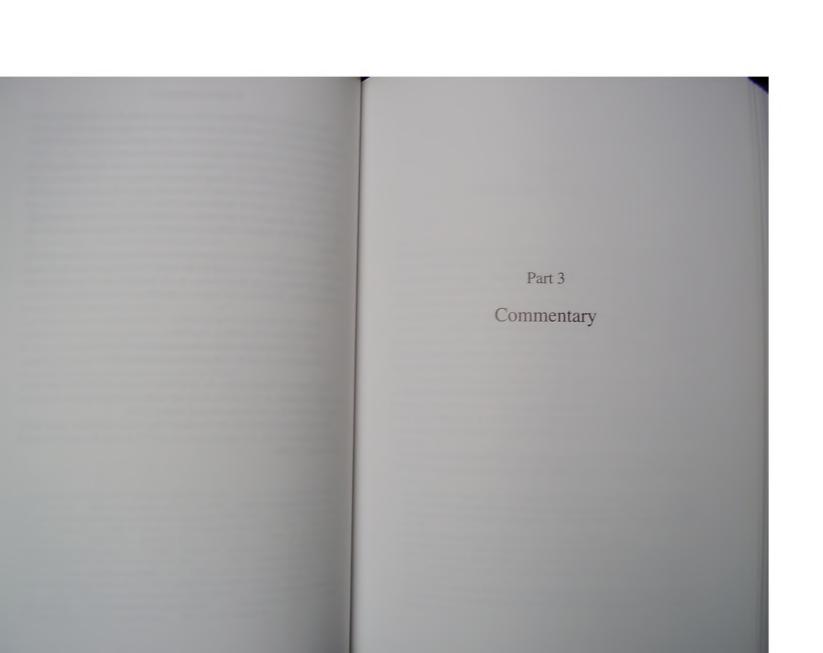
Therefore, because of its priximity to the Śāstras of the Vāma and Daksina, the stream on the highest limit (prāntudhīrā) unfolds as the Kaula. (394cd-

Thereafter, as Bhairava is completely filled with the limitations of the objects he has resurbed and is minirished by the sound that emerges from the highest reality, he embraces the three powers Aparā. Parāparā and Parā in the [three streams) Isana, Vamadeva and Aghnra respectively. (395cd-396)

he is the one who makes it manifest. then wishes to devour this endless manifested form of Siva. In reality he is taught to be only three-headed, (397)

The Tantras of the upper [i.e. the Siddhanta-Tantras], of the left (vāma) and the right [stream], as well as the Kulas are centred in this [highest] stream so that they loose the contraction through duality. (398)

Having become threefold, this doctrine of the Trika (trikārtha), which deals with the highest light, is taught by Siva [in MVT 1.1] with the word "moon of knowledge", (399)



# Section 1 Introductory Verses 1–13

position in other works of Abhinavagupta, like Tautrāloka, Tantrasāra and Patātrimsīkāvivarana. In the Tautrālokaviveka Jayaratha provides us with an elaborate explanation of this verse. In the first level of interpretation he gives a Kula/Krama interpretation: the "five faces" are, for instance, interpreted as the standard set of powers, namely 'consciousness, bliss, volition, cognition and action<sup>2</sup> as well as the live streams (pañcavāha) of the Krama.<sup>3</sup> The main point of the verse is its second level of meaning, which contains an allusion to Abhinavagupta's parents Vimală and Narasimhagupta (paūcanukha = sinha) and to his being born from a union of the two.4

The next seven verses are devoted to the author's gurus, that is his teachers in philosophy and religion, and his father. Verses 9 and 10 would probably be termed 'proclamation of one's own capability and authority for writing the work' by a traditional commentator. 5 Then the repeated request of two pupils is given as the immediate cause for writing the work and the form of the work

At the end of the introduction we find another benedictory stanza that foreshadows the main idea of the first verse of the Tantra to be expounded and here

<sup>1</sup> The concluding verse 4 of the Gitarthasangraha which is identical with concluding verse 5 of the Paratrisikālaghuvṛṭṭi (abhunnvarupā šukās Indgupto yo mahešraro derah tadabhanayanahrāpam abhunayaguptana šivmu venule ), might be considered as an earlier verson

verson.

2 paticabhih ridhhaandeechan anakvivamubhih mukhaih, TĀV 1 1 (p. 7).

3 paticanan vimesyādivahasakitaām mukhaih, TĀV 1.1 (p. 1)1. See below. 46–47.

4 I may be hrief here, as an extensive commentary on this verse will appear in SANDER-11995). p. 62–63.

5 sāmanta as 5.

<sup>5</sup> samarthyn and addikara. See Jayaratha's introduction to TÄ 1 15–16, where verse 15 is commitment in write a certain work (pratifier) and 16 the announcement by the all week his ability to do so.

III Commentary

again a pulysemic reference to the author's name is made. This pronounced again a polysemic reference to to hide in anonymity – most evident in the bi-tendency of Abhinavagupta not to hide in anonymity – most evident in the biographical passage in TA 37 - is helpful to the historian and unusual for an

In the Vivrtika the insertion of the word abhinavagupta in both benedictor stanzas (1 and 13) might be no more than the known practice to "mark" or "stamp" (mikayati) a work with the author's name – a poetical signature that would be more safely transmitted with the text than a colophon. The sheer quantity of self-references in his works might be seen by some as an expression of a remarkable historical consciousness of the Kashmirian intelligentsia, exident in works like the *Rājataranginī*, but this is not the whole truth. In the case of Abhinavagupta we have to take into account the religious self-consciousness that expresses itself in statements like the following: "For this reason, whoever studies this Sastra composed by us, in order to gain an intuitive knowledge of consciousness, becomes a teacher. This is no boasting, but the truth."8 Andelse where: "An intelligent person who always studies these thirty-seven chapters [that make up the Tantraloka] becomes Bhairava incarnate."9

The doctrinal point behind the rhetoric of one's own self being Siva is obvious in a non-dualistic system and can be found already in the work of Abb. navagupta's predecessor in the Pratyabhijñā school, Somānanda. 10 Seen in the light of the notion that Siva has to act through the guru in Tantric initiation. the ridentification is - for dualists and non-dualists alike - also part of religious practice: the teacher grants liberation by being the medium for Siva's power of grace, be it through the unification of the soul of the disciple with Siva in the

 $r=T\tilde{A}/4/278$  and 37.85, being at the end of chapters, could be interpreted in this line. Kayyaon Destsalaku 101 ted. Kävyamälä 9) uses the word ankusloka.

The Rajataranguni for instance is as much a historical work as a Kavya. See K\*LVERV& eu sion of Kalhana's introductory verses. KÖLVER (1971), p. 113f.

Literally "For true things do not deceive", talah prinibhasamviliyai sastram asmaskani idani ya bhyasyet sa gurar naiya yastvartha hi yidambakah || TA 13.160. The commen 1 1 Jayaratha introduces this passage with a question that suggests itself in a culture, when the author's anonymity is highly respected: "Is it not a great deception [perhaps, not lous' to praise one's own work in this way? In reply to this he says: For the things

not deceive" name mahatiyinin vidambana yat srayani eya sinkilin prawesani prases pāma IIv āšankyoktom naiva vastvarthā hi vidambakā ili ni sapiàdhikàni enam trimsnani yuli sada biathah | ihinikanan sanabhyayet si sik. hharrasi bharel TA 1.284cd-285ab. The number thirty-seven plays on the number of

See Commentary on 99.

See Utpalsdeva's explanation of Sundryi 1.1 in his commentary: "We, whose efficient be well down to the highest Lord." rayons strandinding puramessuraya nanaslanding

1 Introductory Verses

process of initiation, or – in the systems where liberation in life is the main aim – through a direct enlightening influence. <sup>11</sup> From this perspective the identification of the process of the proces drough a direction of the guru with Siva is an integral part of the religious structure, but mainly on the part of the disciple; <sup>12</sup> a teacher hinting at his identity with Siva with Siv without veiling his personal identity and thereby filling the role of the gurn is always on the border of overstepping the rules of decency in writing and betrays a strong self-consciousness. We can discern a different attitude in Abbinava's teacher's teacher. Utpaladeva, who starts his Îsvarapratyabhijnākārikās by speaking modestly of himself as being a servant of Siva. In his Vintaring thereon Abhinava, however, invests the passage with a different flavour. "With the words 'the state of being his servant' he expresses that a great fruit 13 accrues the words are stated in a state of the recognition of god. A servant is [etymologically] one mwhom everything is given by his master as he likes. This state [of being a serownonie (Crystalia) is a worthy recipient of the autonomy that is the highest Lord." <sup>14</sup> That I (paladeva was actually trying to be modes) while declaring his ability to compose this work is clear from his own viril on the verse, where he speaks of being "ashamed of [his] solitary success" (ekākisanpadā - laiiamānah). '

rerses 2-4

The three verses are devoted to Sambhunatha, the author's teacher in the Trika. <sup>16</sup> At least in the works that deal with this system, i.e. all commentaries on the MVT, he is the teacher par excellence (see 394ab) and simply called "my teacher".

In a fashion typical of the dhvani school the comparisons and identifications envisaged in the verse are only outlined and the reader is supposed to fill in the missing parts, as for instance the identification of the teacher's knowledge

<sup>1)</sup> See for instance the role of the gian in aniipāya and śāṇildini apāyi, and Śivasūtravimaršini

<sup>12</sup> Compare Straty handalautimildivota 1,45ab (vol. 1, p. 40), where Kşemarâja calls his teacher

the "manifestation of the highest Bhairava" (parabhairavisphāni).

The phrase echoes inahāphalarivam laddāsyam, which is prohably from Uipaladeva's lost

Jaia, Cf. [PV vol. 1, p. 21.

<sup>14</sup> Jassa düssent av aneim talpratvabhijüopajiādanasyn tadhāphilatvam üsütrayalt tiliyate

is used advain are agent halprarvabhijnopajiadanasyn taahaphilarvani asurrayan usede asuai sramina arrum umhabhilastian in däsah, tasra bhām ily anena paramesyararāpavalaminala aktā iPVV vol. 1, p. 14.

15 Cf. Torella (1994a), p. 1 and 85. The same phrase is adopted by the commentator padanapāda on the first verse of the Prapañcasām and applied to the Sankara, who is supposed to have written this work. posed to have written this work.

For Abhinavagupta's gurus, cf. SANDERSON (1996).

III Commentary

with the sun (budhādityat). This can only be known from the fact that knus with the sum (*theannach*) and not the night-blossoming water-lily is used here. A reference in

The clues that lead one to the next comparison are even less clear. Although The clines that tead one of a translate arthough as "multitudes of docts," and "stream" points to a constant of docts. es", the use of the words "current" and "stream" points to a comparison of the entirety of knowledge with an ocean, <sup>17</sup> and the ability of these currents to lead to Theration is compared to the cooling effect the water has on the "heat of same are "radiating in" these streams, evoking the poets. cal convention of jewels in oceans or rivers, which produce their glittening. mlar image is used in the IPV, 18

As we will see, the division of the Śaiva revelation into five streams and the position of the Trika on its top is the main theme of the first "chapter" of e Vinettika which is translated here and it is not unlikely that Abhinavagupta wishes to allude to this thesis in the opening verses, especialty in connection w. h his teacher Sambhunatha, who seems to be the source for this peculiaring tempretation of sadurdha. The translation of the compound in 3a, which rest or this assumption is, however, tentative and I am well aware that it might be an exerinterpretation: for said has to be read twice (kākākṣigolakanṣvāṣem) and slig thy awkward compound be endured. But as will be explained in 164cd-25, the word 'half of six' for Trika is used to encapsulate a doctrine, according and the three parts that constitute the Trika are formed by the "first half" six streams; the five known to the Siddhanta and the uppermost stream, the above the higher' (iirdhvordhva). Although the expression "first half" is neall to interpret, it is clear that the highest (urdhvordhva), the left (vanor and the right stream (daksina) are meant. For the adherents of this trinity it thus ne appasses in some sense the whole Saiva revelation and could therefore to embed as its culmination, its "aim" (artha). The word abhimaria is bowor very unspecifie; in my explanation it would have to represent the sixth team. The translation is of course problematic, but I think it is very unlikely that the author would mention the five streams in connection with his teacher

and not the first Kanda

ed not to me that wikinh is most likely used here in the

sense of abhiyuktah. The reading janakanı for yuktanı śri- is rejecled as the lectio ficiliar. I have kept the spelling cukhala as transmitted in all manuscripts of the Vārtiika as against enklinda (see helow), because I cannot see any criterion that would establish the correct form.

Commenting on a similar introductory verse in the TA. Jayaratha gives a more formal explanation for the fact that Abhinavagupta not only included his father in the list of garras, but placed him in the highest position: "It is said [in Manusutrii 2.145ab] that "a master (ācārya) is ten times more [venerable] than a teacher, the father a hundred times more than the teacher [...] ... "21

Pādas e and d could be interpreted in several ways; firstly the forming influence (samskāra) of his father, who was withdrawn from the world, perhaps after the death of his wife, could have created the resolve in Abhinava not to marry, and therefore "remain free Innin attachment". Secondly, the intellectual educa-

20 Commenting on TA 1/213 Layaratha insists that "those who know the order of this descent [of gurus]" place Somadeva between Sumati and Sambhunātha (śrismuntināthasyn distribution). Stionnade on hisyah, tuxu xiisanlihunahluh iti ti ayatikramaridah) and wishes to inter-pet all evidence to the contrary as a mere emphasis of the first teacher of the lineage. But itis hard to impose the contrary as a it is bard to imagine that authors in a tradition that is defined by their line of leachers would be so careless. SANDERSON has proposed a convincing solution, namely to emend in what seems to be Jayaratha's only textual evulence for the insertion of a Somadeva – i.e. TA 37.61d: srisomataly sakalarii kilat vamblamāthali — the word somatali to sammatali; "a dis-

epk of Sumaii"! 21 Blahm - upādīyajvail dasacārva ācaryūjunu šataņi pihi — uyādyukivā tassārūryād api amail bena parājuešati — vah pijraānandogancariatrika mirter minin api pudvani aktividaamikhena parämikati mis aci vida mis oli vidaamikhena parämikati mis aci vidaamikhena parämikati vah piiradaamiko vikubukurvaksinirihapati gali sa sitimkhulako disyaid isjam me gurur unamali. 112 cukhulako di lokaprasidillana asya nämämlaram [gurur udama iti ulamativasya ävärva kamatilirikasamir osa umatuma ati ulamativasya ävärva. Somanda ili tokaprasiddhata asva namintarani [gurac'udania ili talamativa nearso gonaridirekasupir eva manitani, ata eva anyutrapi [i.e. in MVV] — gurubhwe [ps. ganyangan jimakani cukhulabhulluna — (tyakh ukhani. See BÜHLER (1979) for the controversal interpretation of Manusanja 2,145 and 146.

Sambhunatha, who is later quoted as the authority for this peculiar interpreta-Sambitunation without hinting at the main thesis. I am aware of the fact that nishinda often means no more than "Trika doctrine", but the straightforward rendering, e.g. "in the Trika with its awareness and the five streams", cannot work, because the Trika is not on the same level as the five srotus, but is con-

ceived as their essence. Sumali, Sambhunātha's teacher, is the first gurn of the Trika known to later authors and this paramparii is referred to as 'disciples of Sumati' (TÂ 1.213). 20

Cf hld and uvagianamahadadhan in Muyādirangraha, folio 3% line 8. Ir sluctury verse to the Āgamādhikāra:

m prep a sarvaganaasmilhusaishah mraat un ahlisen kriärihatäin va

w Tepter 1 wish to indicate the first unit of the lext (15-309), which deals with the = noums aham tambhammateacaith

father could be hinted at 22 Furthermore if could refer a Saiva initiation.

reme the most likely interpretation, it would be received A may agrepta's father was a Saiva or even a Savadicio e !- Vedic rites would be less likely. But the excess problems. Abbinava's father is described by the exand precios, he also developed descriptions Bhūtirāja. Finalle there is one reference to an inci-- Thurse, If which in the absence of other persons of that the

e derive is not conclusive; we can only exclude the y hapopta ir tisted his son into Servism for his water. eu e sewhere Perhaps he became a Sarva militare e site

- - "the proceding verse, where his father has been as ie fiert, iii onli apparent, because Bhittirija an a ...

.comodasandarbha is the turning print of the rare ran earth; are indicated and merged: The suppostous if the s amoda) of consciousness. The pocket; e - cation inipalia of the thing to be compared sport. 

y which is so-extraord is an establish from Sci. 1

- Whin of white markings?

erse Dut and — sur-carrelations to erse me concern. The Total and — in the state of the state of the state of the Same State of the Same State of the state of the Same State

THE CLETTER THE VISCORIA RA DEL

color of the frequency of the might blossoring water-the first open of soler to reflective first the true lation of the upumino it must be to be soler. and serally a fir = 12 beauty"

The internal and product to the verse and layaracha in his commentary. product 1.5. the teacher who first under the discussion of the ph knophy of Pratyablagia 2 He discussion of the ph knophy of Pratyablag product to the process of the commentative thereon. Even the same above a process of quotation from Sometimes that there may work the Small the process of But in fact the text does not extra the small property of the process of the at the Comment and the school of thought

The post of the present of the prese green The gruent with pratable pick with a the recognition which can off someting errors to refer to Somananda philosignal is the same of the work Snadgiti or preferable. (Spainder 2 Pres achyridhärinä. In this way the guraparam nord is managrupta — Abinmanagrupta in com-

Extracting of the Complete was Abhina a popular teacher in the iragelit 1 1 10 have survived. Rast off however say the the only the control of ochalf is met with in a statement where he the ferral pres with Lak smapa Desida, the author of the Smith and - I the commentator Raghava Bhatta. This

The training of the least set of the lea

The state of the s

The transfer of the state of th

## III Commentary

get 18 to a sheard conclusion that the Saradantaka was one of the ad (8 to 3 mants) and the leacher of Abhinavagupla, but without any trace of the "plinlusophy of recognition", instead describing siva with the any trace of the particular and (1.7). 34 Aparl from the commencator's wish to Ved, the term that the Kashmirian Pratyabhijin lineage, we have only a statement link the work by the termination that is adduced by RASTOGI in order to prove his theory that train the IPVC that is unposed a "Srīsdistra". But this rests on a misunderstanding. Laksmanagijus etnipusken (sirisästrakrdghafitalaksmanaguptapädasatyopa-In taet the line in question, (sirisästrakrdghafitalaksmanaguptapädasatyopa-In fact the line in question, IPVV III, p. 406) means: "I [Abhinavagupa] the source autonomized by the source and instruction of identity with the source and the sour have become mond through the doctrine of identity with Siva, which has neen hown to me by the sincerity of the venerable Laksmanagupta, who has ached his gival/was imited [with Siva] (ghafita) by the author of the glorious Sestra', i.e. by Upaladeva as the author of the IPK!

The form at va has been noted as irregular by Saranadeva (Durghatarpti, ed. R NOT, vol. 2.2, p. 80%), which is more realistic than to explain it as being

By assuming an irregular, but by no means infrequent use of aprilin the wrong position (blanunkinina) we arrive at a more convincing interpretation than to translate, for instance. "I hope (api) that through him (yena) the bee of my mind

Varin is translated as "doctrine" to make the slesa clearer; it is - of coursedoct if e on the undifferentiated level of speech.

The "intoxication" reappears in a slightly different context in the concluding arrizas of the TA, where he takes the reader on a short trip through his intellertral and speritual life: After having been introduced into the "thicket of words". e grantmar by his father, and after having purified his mind with drops from he ocean of logic, it was during the enjoyment of the intense emotions of poetry at he was serzed by an intoxicating devotion to Siva which came completely by self. As a consequence he did not "value the way of the world" any more and went to different teachers who are then described. 35 This might be taken as the context of the two stanzas under discussion.

1 my best) nowledge only enhimment ever is used by Ahkinavagupta and inspredecess
1 my best) nowledge only enhimment ever is used by Ahkinavagupta and inspredecess
1 putn = a subdaguhone kriavingiravistis turkingiraningirationtopia gehänh [37,58] and
nataravabhogupara unihestalihinkivä visavingirahinindirationtopia gehänh [37,58]
n entsine ata loba vartanin afiguint kiba ngi kerahini puinih 1 milisasagibhoguriyahin
para karah diliyam gunurismisia visisian [37,59]

In the poet's magnitude the "bee" goes from one plant to another in search for new taste as sum as it is dissatisfied. <sup>36</sup> It is used by Abhinavagupta as a for new laste as some applied of the discount metaphor in the interpretation of the highest doctrine, but also in other contexts. <sup>37</sup> This attitude is reflected in the permission to go to other earns, if one cannot get full knowledge from the present one.38 Given the doctrinal and social context, this metaphor is not far from describing religious conversion, "as becomes clear from one passage in the Tautrāloka; in a description of the characteristics of a teacher. Abbinavagupta quotes his teacher Sambhunatha, who taught that one ought to adopt only a Guru who is well grunnded in knowledge. "[Every] other [teacher] one should gi if already accepted. For this is taught by Siva ... . <sup>40</sup> Jayaratha refers to a rule. which promises itenth to a disciple who abandons his teacher 41 to introduce the quotation from an immamed scriptural source that immediately follows in the TA; "As a nee searching for fragrance wanders from one flower to the next, a disciple desirous of knowledge should wander from one teacher to the next."42 As another predecessor who followed this method, he quotes Kallaja, who said: "The sequence of my teachers ranges from Tapana to Motaka, 43 Being a disciple of everyone, I am not short in teaching."44 And Abhinava adds that he even went to teachers of lower doctrines and indicates that the same is implied in the Mū/hū, where the sages who come to hear the doctrine were previously

- 36 Cf. Shrugudharapaddhuti, Madhukaranyoku 15.
- 36 C.L.Suringatharupathanti, strainusaranyoku 15.
   37 For instance in Tantrablat 1.11 (applied to Laksmanagupia) and Tantrasara, p. 38.
   38 In TA 13.341 he says that if there is no one person who has complete knowledge, one should take the things one can learn part by part and complete one's insight in this way. Therefore one may take countless gurus for the completion of one's own consciousness, phuti un pairan emiko yadi by unisanisikakrumii | jäändiny adiiya vijidanin kursiiddamilana |
- kurstikkundamujdaliiii |

  When laying doivii the rules for leaching the Āgama (ryōkhyūna), Abhinavagupta says that When laying down the rules for leaching the Ägama (pwikhyilin), Abhinavagupta says that the teacher can explain the Sastra to his own disciples, to those of others and, as he is full of compassion, also to those of lower systems like Vaispavas; he might also teach adherents of the lowest discrines, bearing in mind that the power of Siva may fall in different ways and even to intexpected recipients. (TĀ 28.395f)

  10 mols nifiting parthy kurvald guring syabhyastavedimant—miyom tynjet priplam npi tathā cokam suvem tor 13.33411

  11 This is no doubt to be seen as an orthinvida, as Jayarutha himself says that this indicates only the dogn in abandoming one's teacher.

  12 imodarthi valiki bhrighi proppin puspān himini prajet—rifilinārthi tathii šisvo guror gurvamarnin rinjet [13.335]

  13 The idom is not known from anywhere else, but probably means: "from A to Z"

  14 Itapinim impaktimini vasya tite stit gurikriminh tasva tite survinisyntsva impaktivaliatinā [13.344] Quoted from the concluding verse of Kallaja's Vitu on the Systemiaksirikh.

then Buddhists [2]. Saiddhäntikas etc. and finally became eager to see the moon of knowledge that is the doctrine of the Trika. 45

see the moon of kintered Saivism were in direct confrontation and compete on with the dualistic Saiva-Siddhantins, the socio-religious context of this petr on with the duals to 'opward' mobility, is a missionary one.

opward informs, to bee has also heen adopted in Gurmāthaparāmarša 28. to describe Abhmayagnpta's teaching:46

After being purified [only] by the sound of bathing in the perfume of the Hower-pince that is the sweet talk about non-dualit at Siva, ever a devotee completely ignorant like me, is made to resound by the beet of speech on the lotus of the mouth of Abhinavaguptanātha; "Siva

Abhurtvagupta's butther-in-law Karna, who is also mentioned in PTV, con-Juling verse 7 as a young person, had died before the completion of the TA.\*

- as recovered pundare unuage miradithtyth [13.347] perg ruigiarah sangaia a mishia tado akis tatah. kramat irikarihmrijitanacandrotsukhultsinyah [13.348] trecon e e dete hat the sages mentoned in MVT 1.2–3 could have been imagined as being at he ests of Visun (known from the Purina) and gradually ascended via Siddhanta up to the Fisher but the tesson for them being Buddhists previously is not clear, or a fractunadreatitadewickatháninkarandradhauf.
- se caa thraighaadheaaha minabhakiajamin ( # - 1000 agaptanárhavarlanáarbnjavi1gbhrnmari
- $a = a \ gadha aaidhaan <math>a \mu$ a maga miga mik harika rou
- An basals grew detached from the worldly affairs and devoted herself exclusively for the plant of the world of o An balaku grew detached from the worldly affairs and devoted herself exclusively, wor hup of Siva when her husband died later at an advanced age, "(RANTOG (1987)). For this he quotes verse 77 which mentions that his write was deprived of her hasband early age (tiggre cavitat), ugge could mean "advanced", but this makes hardly any set carly age (tiggre cavitat), ugge could mean "advanced", but this makes hardly any set the context. On the contrary the verse from the TÅ is an indication that Karia deels the possage from the Bhaggiandgid as identified by GNOL talks of those faller from the possage from the Bhaggiandgid as identified by GNOL talks of those faller from the postage from the Arguana's anixinus question on the facing force whose advanced by the contrary of the properties to Arguana's anixinus question on the facing force whose advanced to the properties of the properties o

### | Introductory Verses

This is further indication that the Vārtīka predates the TĀ, Mandra, son of a This is further innection that the Variator predates the TA. Mandra, son of a minister, was a friend of Karna from childhood, 48

In He the reading invitave that I have accepted does not give any other meaning than kuthaye, but is presumably the lectio difficilior.

The passage that describes the author's method, or rather philosophy of in-The passage that the passage that the history of my obsolete attempts to a prepare this passage is no less complicated. The passage is no less complicated and the history of my obsolete attempts to interpret this passage is no less complicated. Abhinavagupta emphasizes that the passage is no less complicated. The passage is no less complicated and passage is no less complicated. The passage is no less complicated and the history of my obsolete attempts to the passage is no less complicated. interpret this passage that his explanations from some "sentences" (wikyn) or statements of a scripture. The his explanations their than the peculiar exegetical principle of the Trika, through which the authur constructs a hierarchy of doctrines in a single Tantric is d as a unit, but different layers are attributed to nothe complex the doctrine like the untraprakriyā, kulaprakriyā, mani etc. 50 A commentator on the Mahmurijayottawaantra therefore has to structure material according to levels of meaning: the chapter on the Kaula rejection of outer nual cannot be interpreted on the same level as the description of concrete ritual, and is not invalidated by it. The lower level, i.e. the injunction of ritual, is taught, but cancelled on the higher level. This gradationist model is in fact an intelligent way to maintain the internal consistency (ekavākyatā) that is demanded for the demonstration of the validity of Agamas as a whole to the outsider. In the Värttika Abhmavagupta aims at these more esoteric levels of meaning and therefore has to justify the omission of the lower doctrines (itara) that are also part of the Mālinitumra. The word rartanam ("Verfahren", pw) would in this interpretation refer to the different practices taught on these various levels, and is therefore more or less synonymous with [sam]ācāra.

There is probably no one translation for the frequent word-game with the auther's name and the translation given is just one possible interpretation. In a

- our context this means that Karna, through his enlightenment at an early age, has proved to
- be a time; roguldricina who has now quickly obtained (final) liberation. It is also a subtle way of showing respect for his sister's relatives.

  St Understood in this way, the empround tadibalantitization in TA 37.66 could be related to the fact that they are often described together; GNOLU's translation ("Amico di questo fawribe must have been even younger."

  For some time I writing the Warthka where
- ne hast have been even younger.

  If For some time I wruked on the assumption that 12vd referred directly to Asiadhvani 4.4.102 kathadhylvani hik. depending on the adhickarasitrum: tutra sidhich [4.4.98]. Fortanately Di. Peri Sarvesvara Sarma convinced me that classimi sidhic is not tutra sidhich, and that Abbliravagupta's practice of not quoting literally would not extend to Parim.

  So See SANDERSON (1997) on the levels of initiation in the Trika. Cf. also PTV. p. 911

= 1 x 2 /8 "Only the extraordinary sage Abbanavagapa acritice", <sup>51</sup> Jayanatha tries to lift the name with docum<sub>al</sub>

He remeliere (abhi) that is in the multitude of conscious in the management of that are completely divided into immuniciable h mut, like adjust adjust tele. In exerced (gapta) i.e. with his pervad-( mildion) annutum nature guarded although obscured though the iki The meria through the proper (mera) of the self-that is an awareness of the qualities deal are unbroken ubility to know and act, and therefore it had an extraordinary being. [1, e.] the author [abhi mirri-gapun] is help. perform the a rubce]. This is the meaning, (52)

Section 2

The Mülasutra

This is a tri-qual atro-sol the introductiony verse to the MVT Saidiffiantika commentators 13 c. B. a. C. Ramakanthu II are anxious to identify the first virse in saminost mode area; i.a. Lantia, Ioi it continus the entire work in essence. It is situated of a at the and of the introductory ilialogue. To my knowledge Abhmayagupta los not apply this terminology to the Molmi, although it is part of the exceptional appendition of his school, 2 But his commentary shows that the jmoductory uses attorn (manga/miloka) is, or is equivalent to, a milasmin.

hi sume way the first part of the fext that is translated here explains the seeand har of the vertice namely the plufosuphreal implications of the image of the rays of the moon on Siva schead that are reflected in and exided from his face The justitueation for Abhimava's laborious afteript to work out the philosophical details has in the identification of the moon with knowledge, I haits descent the light of knowledge articulates itself in successively gnosser stages and thus becomes the Agarta, i.e. Sarva scripture. Connected to this spatial descent is a discent into creation, the knowledge embidded in this revelation becomes the versilied as the world is being differentiated from consciousness on the lower levels of the universe. The crueial stage of differentiation is however that into live powers represented as Sivn's live faces,

With this interpretation run anthor tries to demonstrate untonly the philosuplical sale of the duction that the Agama are valid, because they are taight by Siva, Initialso how a diversity of Againas with sometimes incompatible docltines enti be attributed to a single deity. But this is not a service dute by a nonsectamen to the Sarva community; for Abhinavogupta only the Trika - of which

Colony

CHAN 18.406 Chemic vide of millionicals.

The current compound photo another is quoted in 300 to mark the end of the histocloques of the French

cerco Johanningapho 'man ku 'pl võgarehlusu builtudes.

The vironyms given in the commendary are minited in the translation limote at the performance of the commendary are minited in the translation papelage of a control manufacture distribution papelage of the performance of th

t See Ramakantha's commentary on Kiromanina 1.12 (Literation) (1995), p. 11 of the

th MVT is for k + the most important text - can explain this structure, because the until being part of the highest knowledge, while simultaneously encompassions is knowledge, while simultaneously encompassions in the essence of the whole revelation.

### Section 3 The Nature of Knowledge

Vaibhavain (i.e. a) adopted as the lectio difficilior.

For his contained in 16a Prof. SANDERSON has adduced the use of the verb tan throughout the Varthko toyante 49c, tenire 161b, tanvate 164b, tanute

Here the main part of the commentary starts by examining the meaning of the "knowledge" mentioned in MVT 1.1 and by introducing some of the key ideas that are direct sed later in the work; the identity of the "limitless reality". i.e. the highest from of Siva, with the world (15ab); the appearance of diversity without division from the source in the simile of the light and its rays; and the description of consciousness itself ( $hrdayam = cid^{-1}$ ) as an active and creative

The whole passage has some similarity with IPK 1.5.13-14, where the nature of "cognition" (cin) is described as "viniarsa" and with a set of synonyms, and is then summer zed as "the heart of the supreme Lord".

An exegencial etymology for hrdaya, which shows that the heart of Siva stands for consciousness itself, is given by Abhinava in the Paratronsika-Prantita (p. 61);

[objects] like "blue", or "joy" and of [limited identities like] "body", "life force", "mind" and [emptiness]. Its "ayas" are the various cognitions like those [of material objects] like pots etc. that are held in division by its own autonomy "4"

1 hrdayam hodhaparsayah, see Mrgendravanira, Vidyapāda 13 tlc.
2 For further information on this philosophical position, see TORELL VISSAM, p. 111-12.
3 The senes normally includes the stansapromäte.
4 tarvaiva nīlasukhāder dehaprānabudhyādes va param pranythāsthānum samnakāme hri tarvaiva nīlasvidamrvakalpnabhedā ayā sveitrāni ghotudijādnām. The word usa re

depending on the context, by "awareness" or "articulation". Unlike and a words or consciousness, vimarsa implies "awareness of something Prity bhijñā philosophy this "awareness of" is always concomita have he representation of the object, in other words, there is no pure, no. verbal . Pro it in differential eognition of an object. 6 In most cases vimaria there is or less equivalent to vikalpa, but there is an important excess in "The ownreness "I" is not a differential thought". The "I" in this content the ree of individuality (aham) and possession (mana), which belong to the critical ertraina) self and is otherwise called ahanikāra, but stands for full cottes (μάτη āhantā) that includes everything. But ahaniprations more a partial connotation; the "articulation of ahan" describes the stage. in the drive up antiof consciousness, in which language appears in an "esco-1 1 ' as a contraction of all sounds of the Sanskrit alphabet, starting from deading with ha, while their non-distinction is symbolized by the binds

orals, tally formed from the verbal total in the sense of cognition (compare link) tall to an inaudapitalouly swarfertan "hedy any gamanant jidanan" (tyadi, Paratrimiskiman).

The latter meaning was proposed by Prof. Sanderson in the context of "phonemats" a ni ulation (tarnaparamarša).

The nature of articulation (pravyavamarša) is 10 produce sound (šubdanam) which is 13.3 expression pratyavamaršaš ca antarabhilāpinmakašubdanusvabhārah. PV 1.5 13.3 expression pratyavamaršaš ca antarabhilāpinmakašubdanusvabhārah.

p. 205

when itt pratvavomarsah asati vikalpo na bhavati [PV 1.6.1, vol. 1, p. 239. Then one passage where Abhinavagupta tries to emphasize this point by using timarla for extrapolar and pratvavantis a for non-differential awareness studihe hampanhomarse pohanavayapartsambhavah [PV 1.6.1, vol. 1, p. 237; ibadivutarsah sa rilahet marse pahanavapartsambhavah [PV 1.6.5, vol. 1, p. 248), but have not fooding the studiham pratvavantarsamatram [PV 1.6.5, vol. 1, p. 248), but have not fooding the studiham pratvavantarsamatram [PV 1.6.5].

Section 4 The Trika

serses Fid-2th

maynt in written. be understood in the sense of "being a part of something" (utaya) c. 35 = 1 ... / 4.3.135 and 1431.

In this context / ...... in 20th most probably refers to parawak.

Far innit, of the execution of the first moment of desire for creation in Sumirestruction "Througe is called a subtle swelling by Pradyumnabhatia in his Tuttragurbhastidia and 'wave', 'flow' etc. by others."1

In the first few verses the author has defined the highest reality more or less in the terminology of the Pratyabhijñā; in this passage the same reality is described in terms of a paratherm. This process is followed throughout the text and aims at placing schools that adhere to these pantheons on a hierarchy of levels thereby subsuming three aspects: (1) a level of reality (tativa) with the corresponding experience of liberation; (2) a pantheon which identifies a specific school that focusses on this level of reality; (3) a revelatory scripture that is the direct expression of the corresponding reality-level, that teaches it and that provides the means to attain it.

Applied to our passage this means that the experience of the unity of Siva and his power is described in terms of the Trika pantheon as the equilibrium of the three powers (20). In the evolution of the Sastra this level eorresponds to the "highest face" of Siva that is - as he will argue later - different from the "upper face" (i.e. Isana) (162). The use of the word visarga in 18d, in a phrase that is almost identical with Sirvalysti 1.10b, suggests that this highest face is to

yad cind aumnukhyain, sawo kinciducyhūnatā kahyate bhanapridirannena tativagatbhe anyair api tirmigornyildistibihir api [, p. 16. The Introgarbhanotra is lost except for some quotations. Amongst these is a verse which mentions the term in question: hundi-ucchimidpatter immryādipadabhidhih [ pravirtante tvayi sive šakutā ir yadāmbike [, See DVIVIDA 11983a], p. 55f. for a compilation of the verses cited in different sources and Dy-CZEOWSKI (1992), p. 291, for the authur.

be denti. . . . the kanht aspect of the Trika.2

A list of synonyms for the "supreme reality" that is similar to the one in 20ab A list of synonymy to the state of synonymy to be found in Ksentaráji.'s Parápravešíkā: "This awareness (vimarša) is described in the Agamas with words like 'consciousness, sentiency." The moscribed in the Agitha's with a list of identifications might be the fact that the term vimavin is not a concept found in early Tantras.4

imarin is inot a criticely control as "the fusion of Siva and his power" and by variable explains oring highin as "the fusion of Siva and his power" and it do that the heart, although by nature inexpressible, is expressed by the word Trik, in the highest sense, which denotes this fusion. 6 Abhinavagupla uses the hrase "petfection through union" (samghattasamāpattyā) in the PTV.7 This mion, besides being a sexual metaphor, implies, on the level of the phonemes, the union of the primary reality denoted by a [=anuttara] with its own identity [n-n], which leads in  $\bar{a}$  [=aimnda].

Tiless we emend to ....imītranii mātr.... we have to understand mātra lo relei to Frame I have provisionally accepted this as a peculiarity of Abhinavagupla's

As mentioned above, the main thesis of this part of the work is the demontration of a congruence between the structure of reality as conceptualized in he Saiva systems and the structure of the Saiva canon, in order to lend special just reation to the Trika as the only system which comprises this structure. In the Trika the primordial reality is threefold and the highest state is defined by the dissolution of these three powers in bliss. This experience, which is equivalent to liberation, is characterized not by the absence of the world, but by the absence of "contraction through fear". In the present context sanka

Not be tax on the term rearga, and SANDERSON (1997) for the differentiation between

on at corram, karirinam, sphirmid, sirra, hrdayim, spanish iryalisabdar acmais on at corram, karirinam, sphirmid, sirra, hrdayim, spanish iryalisabdar acmais on at corram, karirinam, sphirmid, sirra, hrdayim, spanish iryalisabdar acmais on at corram, karirinam, sphirmid, sirra, hrdayim, spanish iryalisabdar acmais on the identification of sirrae of these terms, see SANDERSON (1995), p. 70f, where again the correction of sirrae of these terms, see SANDERSON (1995), p. 70f, where against the correction of sirrae of these terms.

acrees for a similar list are given (AV-1-1 Gikitsakumanánnernysánná sumghajjuh (p. 4).

TAV I I Giritakinnarrayannersyannö sunghaljuh (p. 4).

TAV I I vad evam atra ervorgaprasurensyabhävnivena jugudvaicitvabijabhänn toa
—o rvamghanalmakaparstrikafahdaväcyani amikhyininskun righnianghapudbravas
parunni vam Ip. 7). This is ihen lothiwed by the qualitien of our passage from its Grabb
vad e am blee artishusum eru mokuth. Inv rämntarnivardpaparijuhman etti salassi
parume varsah sirahmun sunghajinsamapunya ubhuyavanursananbrahhi l.p.45

4 The Trika

and samkacii describe the same phenomenon as cause and effect.8 but the and sanikarit describe the production of the individual trains to an achieve the condition of the individual trains to an achieve the condition of the individual trains to an achieve the condition of the individual trains to an achieve the condition of the individual trains to an achieve the condition of the individual trains to an achieve the condition of the individual trains to an achieve the condition of the individual trains to an achieve the condition of the condition of the individual trains to achieve the condition of the condition of the individual trains to achieve the condition of the condition contocation of interest of the condition of the individual trying to protect his identity by excluding things or experiences that seem to threaten it, and thereby continuously recreating his limited, "artificial" identity (kytrināhan). More specifically these limitations were described as "eight possessors" (graha): specifically mese thin graha), Vedic learning (ridyā-), the social standing of one's family (kuln-), with orthodox conduct (dcdra-) ... "10 Psychologically complementing these identifications were the "fear of loss of identify inhit, of participation in non-Vedic rites (disyakarasinkā), of impure Tantric meantations (mantrasemkā), fear of contact with the forbidden substances that are offered and consumed in Tantric worship (drayyaśankā] ..."11 Behind these formulations were of course the transgressive practises of the heterodox cults like the Kula or Krama, 12 where the gratification of female deities with forbidden substances was enjoined in order to overcome these inhihitions and thus transcend one's limited identity. 13

In 22a śaivachrytan is used as a metrically correct variant for śivadrstan. Somananda's Siradrsti 1,3-4 is quoted several times as the authority for this idea. <sup>14</sup> The syntax of the second line of the quotation (23ab) requires some explanation. I translate the relevant portion of Utpaladeva's commentary:

"But in the supreme [non-dual] state one's own nature shines forth as 'I am complete". As it shines as this [experience], it is cognition; as it is of the nature of energy, it is action; as we accept it to be of this nature, volition also exists [there]; - therefore he says 'then this is volition ...'. [Because of the neuter  $t\tilde{a}vat$ ] we have to construe 'and action is [of] that nature'. Allematively the tavat that refers to juanum could be read [a second time] as

8 Sec TÀ 12,20cd, where both appear in a list of closely related terms: unhāhi sankā māhunum ghānh impkocu tīvadah.
9 For the following, see SANDERSON (1985), p. 198ff.
10 SANDERSON (1985), fn.69. The word is used in the same pregnant sense in Ksemendra's Desopadeka 8.11: marthupane kritibudshhih kmiļakathituastajājātisanikocah.... "Having resolved to drink alcohol, his obsession with caste destroyed by Kaula doctrines (lie disputation)...."

SANDERSON (1985), fn. 69.

See conflictately on verses 42-45.
 See conflictately on verses 42-45.
 See TÂ 12.18-26 and PTV, p. 235f., for details of this argument.
 Behndeimarimi I, p. 184; II, p. 134; III, p. 252; Paràtrinsikarivarium, p. 178.

with ki /wi, and the second thrut at the end could have ot . ssum' with reference to the state intermediate [between and duality[." 15

bserved that Abhinavagupta's method of quotation is problematic, ones to establish the exact wording of the quoted text. to Similar problematic, and the source its within array to receive the source is within array. In receive, the source is suither array. cut when he names the source as a/the gurn. I propose distinguishing assumes in the Varitha into three types:

- I I can be nation with a name or title of a work: the passage discussed here rust venkavamananah 431a; nirmītā lalatākhyena guruņā lokasmummi - 8ab yr yrannalbhuyutityakhvagurupādopasevinah 835ab.
- my guzn' asmarlgurngrhe 394a; asmākaņi gnrur jugan II, 40.

rgmas" in general gurur ücivän 32*b; gurubhir bhāṣitā*ni 165d;<sup>17</sup> indiúh garur adds sud II. 111 г. <sup>18</sup> mundguruvargosya **II.264a.** 

- ) = - os price li più un "hom ity era reisvabhāvali prikāšnie, himprakāšniene an pase h puttin. Than my chu rimsvablintah prikâsine, miniprakasinen id an rem blumipation sulim kriyê, tatsiyabhanneum undiblimpogamadicehag ch i i na echa blumiti. Janur en svarapom kriyen nojyam (industrianijbalasa ache elah kriyanimi stribuguh parajumimitind. deliyus te inte nivacahdah v je injarankumitihanakadı [, Siradiyitiyni 1,3-4. e equatis usually pataphrases" Guudrikannand Guyta (1981). p. 163. labe con h i etiminely tres ins best to pravide the reader with quotations of passage.

 $\gamma = -1$  (refer to Sambhunatha, as in 394n, but equally to the whole parampare of

(the "disciples" of Similal (see above).

1 h - roued that this possage is an allusion to the Simbodhodiyamunijuri of Vanas13 First 1 x has indicated the possibility that the author of the Saguitprable
13 First 1 x has indicated the possibility that the author of the Saguitprable
14 be identical with Abhimavagupta's feacher Vāmanaka (see TĀ 37.62). This issue a
15 like there is no consensus as to whether the author of the Sagabodhalas
16 like the author of the Samiriguakuta are identical. TORELLA has with causes be identical with Abhimavagophi's feather Vamanika (see 17)

in the liber three is no consensus as to whether the author of the Stabodhodan

in 11 and the author of the Superiproduction are identical. TotalLA has with cauten

in 11 or ribe to this view, (Tital LLA 11994b), p. 482. In, 4) DVCZKOVSKI repet

1 to obe ribe to this view, (Tital LLA 11994b), p. 482. In, 4) DVCZKOVSKI repet

1 DVCZKOVSKI 11992), p. 305). A review of the question can be postponed until all be

1 colved are edited, but it is now of least impribable that the author of the Soundard

2 Abhimavagupla's leacher. SANDERSON has recently identified a direct quotal

3 Bit of Rantol antha II to the Emitrathish (8,428–434b), see UroDital L (1995), p. 11

3 Bit of Rantol antha II to the Emitrathish (8,428–434b), see UroDital L (1995), p. 11

3 Bit of Rantol antha II to the Emitrathish trugged that Ranakantha was feel

3 Dotary of Abhimavagupla whom he would not allock directly, and the last potary of Abhimavagupla whom he would not allock directly, and the last potary of Abhimavagupla whom he would not allock directly. 4 The Trika

The references units are unproblematic, those under 2, can, at least in the works in Titka, he interpreted as referring to his teacher in the Trika, Sambhunātha None of the instances under 3, can be interpreted with any certainty, they might refer to a specific person in the honorific plural, to Sambhunatha or to guins in general.

### 4.1 Sästra as the Knowledge Inherent in Consciousness

If the pitronpuksu had remained silent here, the structure of the whole work nore clearly. But the question initiales a protracted discussion of the "basics" of Pratyabhijñā and their bearing on the concept of revealed

The pitruspaksu raises one of the main problems in the author's argumentation, It may seem strange that the opponent argues against a thesis that has not yet been made, but I suppose that the proposition that is perceived to be problematic can be inferred from 17a, where it was stated that the primordial reality is essentially "articulation" (abhimarsa), and that one would have to understand this as an interpretation of MVT 1.1. The question therefore really means: if the rays emitting from Siva's mouth are the source of the Śāstra and the further development of the world 19 and reflect his consciousness without distortion, and if, moreover. Siva is conceived of as a non-dual reality, then the existence of a Śastra, or even a plurality of Śastras with potentially conflicting theories and injunctions, cannot be explained, as they would depend on differential thought, which is excluded in a non-dual reality. The question is not really settled until 49 and the answer deals with various issues involved: the relationship between light and knowledge, light as a direct expression of the knowledge inherent in it, inclusive non-duality, differentiation without real division, absence of time

There are several ways to understand the compound sastradisampadah and the related phrases in 39 and 49. Theoretically sampud and, especially, ribhiti (49) could be taken to mean siddhi, but this is debarred by the context. Taking singipud merely as a plural marker is possible, <sup>20</sup> yet the interpretation as an

Decreased before duality becomes manifest, it is created before the world: fiditional therefore mean "the world of duality".

Like superast in fiva and nine summary in 13 d.

1x preferable. The ādi probably refers to the creation of which appear simultaneously with knowledge, 21

ct not ke alam in 27d has not been faithfully adhered to; a literal work per lt [the Süstra], pervaded by the goddess of the [tighes] = spece. ex sty a imingled (kevalam) ..."

sy conyms to light in the sense of the "light of consciousness", like In 25d, re u ed to describe the capacity of consciousness to manifest Be the state and content of everything manifest, prakāśa can ted . " an estation" in order to emphasize this function. 22 Closely te to liter is the abhasia and ābhāsa, which are often used as synonyms, but with the commutations of objectified, manifested light, 23 Perhaps this is st 1 ik hypothesis for those who have problems in accepting too many

rder to expl in how scripture can be a direct expression of the reality that the http://ensciousness", or in the words of the Tantra "the rays of the 1 km wedge". Abhinavagupta states in 25cd-26 that there is no real sence between light, knowledge, consciousness and awareness. Also the pour lice of objects is only the appearance of consciousness. 24

\_\_\_\_\_ into ns the main thesis, which we have stated in advance for the sake \* Canty, name y that the Sastras are the direct expression of the "light of conness". 27b means that there is no use for further arguments to prove the art thesis, but it also implies that Sastra as a means of knowledge is mine d) an direct perception and inference. This is the far-reaching implication

amput sampattih siddhih tathātraprakāšah ... JPV 1.1.1, vol. 1.p. 18.

B = 2 mses prikāša with prākatynin, "manifestedness", Bhāskarī on JPV 1.511

T would at least explain why the siratativa can be described as ultimately with the a Cf IPV 3.1.t, vol. II, p. 190; yantafupadešabhāvanādişu tathābhīsamānas unabhā a communitarios.

analytic arriginal api virstatali strutaturini.

In the system the persistent existence of non-existence of things without being co-bedded in consciousness is illogical, for foulty things that are embedded in consciousness. (A proposal p

4 The Trika

of Abhinava supra s position: if the knowledge embodied in Saiva scripture is of Abhinava upon the highest form of consciousness/Siva, it must be not the direct expression of the highest form of knowledge, but it must be not only more valid than other instruments of knowledge, but its scope is also not only more valid that contracted consciousness. It may therefore reveal to hun things to which he has no access otherwise, 25

The doctrine of the four levels of the word (rāk), namely "physical" 36 The discrime intermediate" (madhyana), "visionary" (paśyani) and "highest" (pitrā) need not be discussed here. Abbinavagupta describes the increasing duality that appears in speech in terms of a division of the "denoter" and "denoted" 2" This model of the creation of Agama is alluded to in several places (e.g. 400ff) in our text.

28ab identifies the plane on which our author wishes to describe the Ŝāstra, the parā vak. It also shows that the objection does not apply, because the "real Āgama" exists on the highest level of speech and is not the text of a Tantra, 28

This is a modified quotation of IPK 1.5.10f. The original reads svāminas oitmasamsthasva bhāvajātasva bhāsanam | asty eva ...prakāšo 'rthoparakto 'pi sphatikādijadopainali. 29

The passage quoted here in response to the question in 24cd-25ab is the lacus classicus for the definition of rimarsa and shows that Utpaladeva has already treated the same problem: it is his position that objects appear outside without their nature as consciousness being impaired, that is, the objects remain within the "I" whose real nature is unaffected. 30 But - asks Abhinavagupta in

- 25 na hi pratyakşının indyapramatuh saryatra kramate, anumanam apy evam, na hi yad yad asii latra tatra hitgavynptyädigrahanasambhavah | ägomas tvapariechunaprakiisinnaka-mähesvaravimarsaparamärthuh kini na pusyet, IPV 3.1.1, vot. 2, p. 186. See IPVV. vot. 3,
- p. 84: John sa eva umarsa ägama ili nevale ... parokse ca arthe tasta pramanyam.

  26. According to Ksemaraja the otherwise unattested rikhara means "body". See Sāmbapañcā-Jikājikā on terse 4 (p.4).

  27. Fot a description of the tevels of speech the Parātrimāikātvivarana is one of the most important calling tracks.
- 27 For a description of the levels of speech the Parātrinslikārivarana is one of the most important sources, cf. PTV, p. 4f. no hi prathamajītānakāle bhedo 'tra asphurat, vatra vaeva-vica karvīs savor abbindah' | madīvamā punas tovor evu vārīs arītankayor bhedam aidarīs sāmāmidhikanniņema vimaršaryāpārā, vaikharī in tadubhayabhedasphutatāmajy evu. See GNOLI (1985). For more information on the topic, see GNOLI (1995) and PADOLX (1990). See 80hed: "Āgama is not this collection of texts (granha) in a manuscript" tor. "manuscripts and texts"), āgamo hi na nāmatsu pastakagranhasamcayah.

  29 The text of the IPK and the Vṛti thereon is quoted from TORELLA's excellent edition. All though Thaire used his interpretations throughout, my translation sometimes differs in order to maintain consistency of style and terminology.

  30 bahtrāpatayā ābhāsaur "pi nhantārīpatā un trujinii, IPV 1.5.10. The text is given as trans

11 the "awareness of will" mentioned in IPK 1.5.10 of vinneya, implies differential thoughl, which, if the last would then exist in consciousness without differentiat. n Pratyabhijnä is to conceive vinursa as a function of If and to demonstrate that its potential to become differents

were an you the outside. rel ect objects, like a crystal, water, a mirror, 31 but the cruthat centimety, consisting in an awareness or experience of the obsent (file)

d 33

Tel 30cm Kaplines not make much sense. The Jaminu manuscripts pioand the differences between J = J in the a three syllables of the first pada point to a misreading three n in marke" accords with the source quoted above, namely Ut-. Vim on 1511, which connects pratyaramarsa with enmarkara. 3 the particular of this verse it has to be borne in mind that ilmaria aneil to its object and describes a specific "awareness", like the of an a cuttent object" (ghatavintarsa), any internal sensation, as le . Her discussion, the outside world (idam) in general, or the "I"

12 (Icil with 32) does not make good sense. My interpretation at v asplanta as inwardly/outwardly perceptible rests on the wider

T = naive of the quotation in 32cd-33 is not known and the interpretation problematic. For sudhima in the sense of hem, see JHALAKĪRAR

I hr term sten" had been mentioned in 18d as the highest "face", i.e. the

will the commentary Bhitskarf, the KSTS reads underliquingd.

Art or vals interpretation in the Vinnershif: aphinikandihanikushih, ed. U.P. P.S.

a ptale ubstitution of iphopkii, "crystid", with name, "gem", is metically not id doe not amply a new meaning.

1. 8 - 1 x (1994a), p. 118, for Utpaladeva's tiwn commentary.

CONTITATE/OSCI, P. 116, for 23

[CONTITATE/OSCI, P. 118, for 23

[CONTITATE/OSCI, P. 118, where sphinature is used for describing the appearance of PS | 1.1.1 | — 1. p. 181, where sphinature is used for describing the appearance of PS | 1.1.1 | — 1. p. 181, where sphinature is used for describing the appearance of PS | 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1 | — 1.1.1

4 The Trika

ultimate source or the knowledge that becomes the Againa. Here the author is ultimate statice and the action of the appearance of the Sastra in analogy to the phenomenon of cognition.

verses 36-37

upmth is here it eil in the sense of upmthi.

hymidil is here is unly for the sake of theory that we have to assume religous practice (summedra 18) even there. The adjective "extraordinary" emphagious practical community emphasizes the same point, whereas in the different layers of the Trika there is either injunction or prohibition of certain practices, this "extraordinary" practice is method and a goal (npāyopeya); it is a practice that cannot be specified, but is demanded by the structure of the system. Further "down" in the creatum of the Sastra the limitations superimposed on the pure expression of knowledge will result in specific religious practices, but in analogy to the description of an undivided, albeit differentiated reality, the highest \$astra too cannot be free from all forms of religious practice. This is the result of Abhinava's notion of a supreme all-inclusive non-duality that is not even devoid of

The descent of the Sastra is accompanied not only by an unavoidable process of abridgment, but also by the creation of non-essential doctrines that are then rejected in the scriptures of greater "essentiality", the genre of Sāraśāstras. 36 Here lies an inconsistency in the system which may explain why the beginning of our text is su cautiously abstract. In order to produce non-dualistic Sastras which are only conceivable as the antithesis of dualistic doctrines (see below) -the dualistic scriptures have to be created first. But then the sequence will not tally with the present description that starts from the highest reality, in which non-duality prevails, to more differentiated levels. For Abhinavagupta this is not an issue; the state just described is the higher Trika that is really beyond ennetee scripture with religious injunction. For the actual definition of the inclusive non-dualism of the Trika he has to wait until the lower levels are created. An adherent of the system would certainly deny the charge of inconsistency, as he would argue that all levels of reality are simultaneously present and that the description of earlier and later does not apply to time, but to ontological planes. For the historian this means that this peculiar non-dualism presupposes a fully blown, and probably influential Siddhäuta.

35 The wint is used also in 41v, 290a, 300n.
b. The example of such a scripture is the Vipianubhurmmanim, which rejects as provisional the family of the derly taught in other Trika scriptures. See SANDERSON (1990b), p. 74-6.

of second will be explained later as arising through the influence wers, which are identified with Siva's live faces. Here the wind 19(d) under ates that we are still in the realm of the Trika,

too grade usate, with the introduction of a "nyaktisthana". On the level comp. For one could inderstand cycleti as "reflection" in an object like but this is not what Abhinavagupta means, lit his doctrine there is no and en iv in which the knowledge could be reflected and differentiated: the tree object are manufested by the same consciousness that is the some is that in the course of creation and differentiation know and determinated means that these processes occur simultaneously and that the consultance of the lower on the higher. The use of the word upadh in it styres seems to contradict this, but the issue is clarified in 200 rdff.

11 0 is in model of creation maintained in this system is expressed here in the year. Bhanaya is the ocean, his "Honds" are the "objects". The continua-13 and 3 of the ocean is compared to Bhairava being in a state of "increase". The leaven on with the "swelling up" (mechanical) that has lotake before creation can be "pointed out" (visorgo) and is preceded by volitim recent to the desiderative. The word brighting in 40d prepares the reader for A state of a mentioned below.

It's undicating the possibility of a "slight practice" the author is descending and the a trans of the hierarchy of cults. The terminology (cf. pisaga) that we are still dealing with the Kaula.

2) Pastands for bhorah (40c).

to a passage the transition of Siva being the imprictor of his power lead d dentification with it is described, and this marks the Kaula form of war-The ideautication of this emission with "enjoyment" (bloogal in 44 and or

t Abl navagupta's Trika the "kula method" (kulaprukriya) is a higher and common level above the unimary "tantra method", <sup>18</sup> and is reserved for

Select 190 - 85 1111 - Educkted syntheticitien filogon synte inne paraming pathin its order 1 - Kindisko yidhin sahamah 11009 sogunlar misyiridilksariban kalanslisses

1 - Kindisko yidhin sahamah 11009 sogunlar misyiridilksariban kalanslisses

1 - Kindisko yidhin sahamah 11009 sogunlar misyiridilksariban kalanslisses

(S.) 1986), In 2

4 The Trika

the specially qualified. This "secret" method (raharymodhi)<sup>39</sup> aims at perceiving all things as essentially a manifestation of Siva's power and at shedding all inhibitions (marker)<sup>40</sup> practiced by birth in a particular social position (fair) etc. inhibitions that freedom lies in transgressive practices like drinking alcohol, 41. or whitever one thinks fitting. 42

or white vertilities a definition of the "practice of consciousness" that is menframmed in 45a, but it is used here to describe what is otherwise called advairaund manacam. For the Trika this distinction between dualism and nondualism was also reflected in ritual and observance. The religious practice of dellimitat was dualistic (dvaitācāraḥ) in the sense that it accepted the orthadax (Vedic) distinctions between the pure and the impure and remained strictly within the boundaries of the former. The Trika, by contrast, advocated the practice of nonduality (ndvahācārah) in as much as its rituals involved contact with impure persons and/or substances. [...] this orthopraxy and helemprixy are characterized in our sources as right (daksina) and left (rifina) respectively, where right is that which agrees with orthodox norms and left that which goes against them [...]",43

From TA 27.6 we know that the passage is quoted from the Sarvajñānottaratomra, 44 which survives in a fragmentary old Nepalese as well as in south-Indian manuscripts. 15 The quotation refers to the Kaula worship, where Siva

39 Described in 1A 29, which is based on MVT, chapter 11.

40 Cf. Transitation 2 (3.5) architecture scances but bhotospiration performing allowers admissions scances but bhotospiration performs but as a but and Juyarutha's glasse, authitevenest sire such instabilities and Juyarutha's glasse, authitevenest sire such stabilities and Juyarutha's glasse, authitevenest sire such stabilities and Juyarutha's glasse, and the tendent sire such stabilities.
 41 The resident stransgression of the rules of purity. See Sanderson (1995), p. 80, for the least of the such stabilities.

the legal implications frainsgression of the rules of purity See SANDERSON (1995), p. 80, for the legal implications.

42. FA 20.50. This seems to be an already spiritualized interpretation of the more legalistic injunctions to drink alcohol at every yagn. For the quotations adduced by Jayaratha on fautational 29.41. 13 herray a different spirit; the drinking of alcohol is a ruthi, on the transgression of which expantion is necessary. It is only in emergency (apan) that a mare infrequent use of alcohol can be justified, at parvacdays or once a month, but after one month without alcohol me becomes an entirest between the received. We are complished but the adherents quent use of alcohol can be justified, at parva-days or once a month, but after one month without alcohol une becomes an ordinary being (justif). We can conclude that the adherents of the Kula were not libertines, but in some respect guided by the same principles as are the adherents of the Vede religion; their socio-religious position seems to have been meanably ronnected writta certain principles (activity, the non-observance of which must exemially lead in a huss of this status.

43. SASHLERSIN (1905), p. 17f.

44. See Givola (1972), p. 889, for other quotations of this text in the TÅ

45. See NASHLERSIN (1902), p. 291. Dominic GOLDALU has kindly supplied me with the numbers of the transcript and transcripts in the Feole Française d'Extrême Orient, Pondi-

sit eight "mothers", 46 on the problematic passage in the PTV, where 15, vs that the "goddesses of the senses" (karanaderma), which  $= a = \text{ng Iron the sun of } \hat{S}_{1} \text{va}, \frac{47}{3} \text{ are described in the scriptures}$ M ... s the rebinie of Lonf Bhairava."48

by preceding this section is a description of another pantheon ties that a derived from the Krama; khecari, gacari, dikcari and he is emanations of evolues vari. 49 Abhinava's treatment is 1 n clous, because he has to adapt the terminology to the verse 1, In c is commenting upon. In his commentary khecari is the the which all others, i.e. vyomacari, gocari, dikeari, and bhiicari, are Priviled that we accept the Paryantapañcasika as a work of the following verse from this work would prove that he the ord party sequence: "Plunging into the great lake, into the 1 cm v of the sell that is ryamesrari, who is full of the four values, i.e. 1 x ryint etc., one should submerge the insentient world. 652

W ... is, ble in this section of the PTV is that there seems to be a conto puntheous, some of the statements and quotations point to the The Architemethers, Stothers to the Krama deities already mentioned, I supthe ambiguity is deliberately not resolved to suggest that, although Ki i dei is are mentioned, our author did not want to follow the Sakta K with a jurely female painthern, but integrated it into the Kaula of Mala 1 Some the centre. He does so by showing structural similarities rather than

1 4 × 985, 416, 760 (Sarrajiāna); RE 108716 (Sarrajiānatam, Jāms 4°882, 478 [8/47828 Sirvenjilännthuravytti of Aghurusiya.

4°882, 478 [8/47828 Sirvenjilännthuravytti of Aghurusiya.

4°882, 478 [8/47828 Sirvenjilännthuravytti of Aghurusiya.

4°882, 478 [8/47828 Sirvenjilännthuravytti of Aghurusiya.

ு விர்கள் மன்மிலில் மன் மிற்கும் பிற்கும் மிற்கும் மன்மிலில் பிற்கு மிற்கு பிற்கு மன்மிலில் பிற்கு மிற்கு d hunjach PTV p. 42.

| A divide on probhimm
| The can be used as synonyms the reversal is not too problematic.
R + 1	NSS does not question the attribution on the strength of the Garnat					
S + 2	S	S	S	S	S	S
S + 3	S	S	S	S	S	S
S + 4	S	S	S	S	S	S
S + 5	S	S	S	S	S	S
S + 6	S	S	S	S	S	S
S + 6	S	S	S	S	S	S
S + 6	S	S	S	S	S	S
S + 6	S	S	S	S	S	S
S + 6	S	S	S	S	S	S
S + 6	S	S	S	S	S	
S + 6	S	S	S	S	S	
S + 6	S	S	S	S		
S + 6	S	S	S	S		
S + 6	S	S	S			
S + 6	S	S	S			
S + 6	S	S	S			
S + 6	S	S	S			
S + 6	S	S	S			
S + 6	S	S				
S + 6	S	S				
S + 6	S	S				
S + 6	S	S				
S + 6	S	S				
S + 6	S	S				
S + 6	S	S				
S + 6	S	S				
S + 6	S	S				
S + 6	S	S				
S + 6	S	S				
S + 6	S	S				
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6	S					
S + 6						
S + 6	S					
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						
S + 6						

t and the quantities the  $k t d^{2n}$ I was the program, p. 43

4 The Trika

by trying in connect unequal numbers; the set of Krama deities are described on by trying its appropriate as personifications of deluding states of mind like "lust". anger etc. This "inequality" of the states of mind is someone met and therefore nothing but an ignorance of reality. The Kaula set of deities can be described in very similar terms, their activity binds the soul even closer to saussira as long as their true nature remains unrecognized; if recognized, they grant liberation

The same passage from the Sarvajñānottara is quoted in TĀ 27.6 in a different context, so but pointing to a similar interpretation. There the use of mantras from the "higher" scriptures in the installation of outer idols is forbidden, because these mantras can only grant perfection (siddhi), if they are used secretly and internally; outside they might be even dangerous. This is explained by Siva's lust for enjoyment and by alluding to the negative consequences for the worshipper, who fails to comply with it;57 the same quotation from the Survajñānottara is then adduced as a scriptural support. Here the desire for enjoyment, which is more readily connected with ferocious deities, 58 is projected onto Siva. In the Vārttika the quotation has been adduced for similar reasons; the concept of enjoyment as a source of liberation, which was mentioned in 45, is explained in an admittedly oblique way through the quotation; if the desire of the deities is gratified through enjoyment, they grant perfection, or liberation, 59

55 aparajāstasemajas vaimas atmentarinamajas vaisamvent inasyate [PTV, p. 40.]
55 aparajāstasemajas at evokumastatajamalārinamā parajās tal evokumastatajāmalārinamā parajās tal evokumastatajāmalārinamā [PTV, p. 43f. This might have been the inspiration for Pragathhajān hrahīya. Sūtra 12 and 13, which also connects both partheons. The proximity of both sets at detries is also indicated in the anonymous quotation in TĀV on 29.16.
56 akum international atmentastas atm

57 Cf. TA 27.4–5.

58 They are deverabed as "desiring to devour" (Lit.: "lick") (lelihūim glossed as bhokum rhaga by Sivopadhyāya, see beline), for instance in Alahimteyapraktāta [TSS] 7.142; min pli vitamarinjupurengukarrhijumni | mahirrikarrinjureal lelihūinet kuthyūre. The word occurs in Vijitimahhairuvotumtra 77b, interestingly in a metrically wrong passage (bhavijulis willimit a preceding ta) and is, together with northijun attested as a name of Siva. Harunaga Isaaeson informs me that northijun, which is known to the defionance only from Isaacography, actually occurs in the Ur-Skindipuration (14, 19c) being edited at present by Adriaensen, BAKKER and Isaacoson.

59 We can distinguish many inspects of this structure, a ritual one ("outside" denies are grallived by forbidilen substances), a giustite our (their nature is recinguized), and one of internal titual inner experiences (the theoriza) which forms the bridge between the other two.

be the exative of a vamahara-dvandva. The two verses s, in up the creation of the Sastra in order to answer the ques-

124 25ab As the differentiation inside consciousness becomes pries, the expression of knowledge is objectified as the Sastra and dewe was to be lowest level of human speech. Thus knowledge is reduced d vo str. ted doctrine that eventually crystalizes in a text. The formulation to the complete and the reason for this is probable and the inconsistency; in order to maintain his monistic's to disguise the more straightforward doctrine that the knowledge seem ce in the lotus of Siva's face, though one, becomes manifolds This model works in the Siddhanta, where the world See to the ded, but it has to be reinterpreted, if the Sastra and the world colored by the same process, if, in other words, Siva is the direct source of

### Section 5 The Five Powers

Up to this point the author, by mentioning only three powers, had suggested that he was dearing with levels within the Trika. Applied to the hierarchy of the Sastra the introduction of the five powers of Siva marks the transition to the theological realm dominated by the Siddhanta. As explained in the introduction, the pentad of faces or mantras is a pan-Saiva doctrine used in the Siddhanta for the legitimation of its own hierarchy of the Agamic canon. The Trika-Saivas could not alter this structure without coming into contradiction with scripture itself, but the aim was never to render the Siddhanta completely invalid; to remain in control of the whole Saiva revelation it was crucial to include it as a lower level. The most natural solution was therefore to find a scriptural passage that would back up the claim for an extension of the fivefold structure (160) and to demonstrate that the pentad is only a further differentiation of the Trika (393).

It is interesting to note that the pentad of powers is deduced from this less than obvious passage in the MVT, because our author, despite all claims that Teverything is in the Mālinī, does not slavishly adhere to this Tantra for quotations, and the same doctrine could probably have been obtained more easily from elsewhere. If this is not just accidental we ought to conclude that Abhinavagupta wanted to demonstrate that the scope of the Mālimī was not limited to the higher levels only, but was capable of including also the pentadic structure of the Siddhânta's Sadasivamûrti.

The pun with prapañca/pañca is probably the reason for the inverted position of some of the words in this quotation. The text of the original runs as follows:

That this pentadic structure is Suddhanta-orientated is proven by the fact that the upper face Using its reserved for the Suddhanta Agamas. See Introduction for details.

This is quoted from Sondey Visit DEVV's forthcoming edition of the text. GNOLI reads purveing for spaceing in his translation of the MVT and the TA (GNOLI (972) p. 338 and p. 910 × 24 (5) reading), but this must be just a misprint. The transmission of the setting

a ne dhimprevakutvatah [2,34] = shawad abhuman api pancadha , edi vijitevinji vastie kiritiam ||2.35||

quoted in the Tauralloka 10 185 for a different pentadic structure;

ment.ry] "If each one of the lower forms merges into the preceding, would give up its own nature. As a consequence there would not be any would give up to that it teen fold nature of the perceiving subjects up to mantra. maker anali). To this objection he replies:

TAJ This has been prescribed by the Creator in the Sripurva[śāstra, i.e. he proclaims that the nature of the states of waking etc. correspond to his being equipped with activity (vyāpāra-), with sovereignty who trying etc. Although Siva is undivided, [this division] is due to his

I his commentary, Jayaratha quotes the full verse from the MVT and indicates a correlation between the five states of consciousness and the five principal powers.

MIT	šaktīļi	avusihā
s vyāpara-	kriyā	jāgarā
adhipatvena	jñānam	svapnah
taddhinaprerakatyatah	icchā	sausuptam
techänivṛtteḥ	ānandaḥ	turyam
se authors 5d	cit	turvātītam

As we shall see later, other pentads could be added to this structure.

5 The Five Powers

5.1 The Nature of Time

The question in 52 provokes a long digression on the relation of manifestation. The question and time. The author tries to come back to the main topic in 125 but come before 1,33. openition and the late 1.35 but succeeds and before 1.35.

One of the important points of Abhinavagupta's doctrine is what we could

One of the improved of the term "differentiation" has been seen as what we could call a gradual transition from nonduality to duality. To indicate the intermedate (birdibbedi) state, the term "differentiation" has been used instead of diate (birelament) and the inatter slightly one might say that "differentiation". which does not entail duality, is a process inside consciousness, whereas duality entails a projection of the already differentiated content to the outside At this point in the discussion we are still in the intermediate state<sup>6</sup> and the

pentadic structure is therefore without the corollaries of duality like time and space. This is, however, difficult to believe for the opponent, who counters by eliciting a clear statement from our author. Abhinavagupta can only agree and is then confronted with the fact that he has already used divisions of time.

For the identification of the deity Kālī with time, see TĀ 6.7:

[Commentary] If the whole universe appears only as merged in consciousness, as its appearance cannot otherwise come about, there is - because of its eternity - no connection of consciousness with time. How can on the other hand [be explained that time is connected] to a group of things which is inseparable from it [consciousness]. To this he responds:

[TA] In its highest form? time, being of the nature of sequence and nonsequence, resides in consciousness. It is called kālī and is the highest power

6 Verse 49 was an exception, a leap forward to duality in order to answer the introductory

question.

5 GNOLI proposes in read variable with one manuscript for purali, but I lend to think that Abhranan and the point that this havagupta, while identifying Kali with the highest power wants to make the point that this form of time is not equivalent to the taitva of the same name, and have therefore retained parali.

panti, sarvim idam ja gat senjvillugnam evävabhiriate "ivjatha hy asva bhanam eva na bhare, sannidi ra nivjativit kälnyogo mästi, iti kuthum anim tudumjaktavai bhanamasvapi vät ivi atinkväha "kramakramatimä kälari ra parah suntridi vitriate. ]. ] käli näma para okih mist devasva givate. [7]"

<sup>:</sup> MVT and the TA is unambiguous and only the trut, which governs both parts of the

 $O_{\rm Pl} = m_{\rm v} \propto 10$  how the compound sinphirva is to be understood vary; the "glorious first", or

ooc whose name starts with (et a dharadharaupam pārvasmin pārvasmin rāpe militanu sat svarāpam em julivād w. adharādharaupam pārvasmin pārvasmin rāpe militanu sat svarāpam em julivād w. atrasva mravakāšama pāšīvadasyādišankejvārankyāha "etni ra sitritan dhāra ārīpilivē al iracili hi survāpārādhapatvenervādinā jāgradhahām [10.185] ublume ju sitr

i o kira ak survapariakingatvenervidina jagraaniitum (tottos) un survapariakingatvene kriyasakipradhami jagraa nahiputvena srusyatautvad barani iliai ir immi ja jäänatakiljiradhänah svapush jiläniikriyilähyän himemud napua aratmuna precidentenreehäpradhänam innyuphim esaniyapirmiaya tairii ar arada akipradhänamituryam niiriinandataya sarvinirvilmiikaparipi massi rii e hakipradhunam turvathamit pulledrusthiimiakassim iv aribah

tra idáním ityádibhedakalaná na kácii PTV, p.5 the construction of division as [evident in] 'this' = & -1"

t ad this problematic point, the purapaksa has ad prev prosed the concept of time from the very be et of the commentary itself (15c) he has used prük is e. 19c he refers to a future division, etc.

1. Rajaturanginī 3.135 and means "Gleichstellung" ac-

PW me explanation. Following the more usual sense d have to translate: a "blue lotus". 9 Ratnākara (ām). the word nilapankaja in Hevajratantra 1.3.7, says even un utpalam. 16 In fact blue lotusses are known only to bet a fictitious poetic convention would not serve the r xt It might be argued that to the mediaeval Indian mind \* ere not unreal. 12 but in our case the solution is, I think. a definition in the Amarakośa, perhaps not used too am In other words ambajanma, and probably also other y protyms (ambhoja, saroja etc.), can exceptionally be used

Real meaning of saroniha could accommodate all ext meaning out arrowing count accommensure and the meaning outsit shed by usage (ridhi) as that of a lotus Nelson law water-1 y N mpheo stellata etc.). See RAI 1951

2 c If the text by Harunaga ISAACSON

754 It SY PA ROXBI ROBIN quoted, who says he has not come acliese part of A a but that it is said to be a native of Persia & p on course are not untrue but facts from a different with entered the language through the old master a different in ideam is to he read that a parabhram a natural and a parabhram a vian urthin upoke the natural that is parabhram a vian urthin upoke.

f a law water hily of any colour in the law of a water hily of any colour in the law is a water hily of any colour in the law is a water in the law is a w

# 5 The Five Privaers

for black of that no blue lone, even to for ble could indeed be fact that no blue lotus exists in nature and that therefore no amb = 19 e

### 5.2 Light as Knowledge

This page 1 profession nary to the discussion of time that follows in the next FOCUS 10

rugraho . . ÎP: | 5 2 vol. 1. p. 155).

In other = 10 1.1.2. gn tion different from the light of consciousness would be required to kn. = the light, then this knowledge would imply a light different from the relative to become manifest, and so on. It follows that one has to assume identity a got and cognition in order to prevent the logical fault of

The similar approximation occurs in TA 1.26, where ignorance is defined not as the absence of innowledge, but as incomplete knowledge: "Therefore a knowledge that die incl consist of the complete manifestation of a reality to he known is ign rance . . ]. "16 In combination with -atma- the ka-suffix in Ox does not mid ty the meaning (svarthe) and I assume the same for the one in apruthamānakam

The verse under secussion contains a succinct allusion to the discussion of perceptibility in the Trika, which is a response to the Mimamsaka doctrine of "manifestedness" pralajutā) understood as a quality of objects. An exten-

2. St Electric in a rare blue lotus" to avoid contradiction, but her source for the identification is for as I can see, the Subdatalpodruma, which mentions nilambiganing, as a synonym for and are A me have seen, this does not mean that indivara can come to mean black.

Probers ation can perhaps reconcile us with Indian pretty, whose lack of natural

the conservation can perhaps reconcile us who make the first laments in his famous article on lotusses of an inear a tast article and amount of an inear a tast article and amount of an inear a tast article and amount of the first local amount of the fi Pata (TAV 10.57). According to him, there is a difference between the two sub-school

sive treatment of this controversy is given in the chapter on vastudharma in

r = 1PV on t = 5, where Uppaladevn had stated that the object, in confide unist consist of light. But it is not possible to account of cusory proception only by supposing a "light in the object". 18 to the sterbiess, because then all objects would be manifes to al the to be Althumyngupia brings out this criticism levelled in the kay of is and the Mananisakas by Utpuln 18 and says:

The are tault is to be found in the [Minningsaka] thetrine of 'minnfisted. at [as in their doctrine] the light is completely merged with the budy the adopted then the existence of light as connected to the perceiver, as in the percept on the light is manifest to me, is difficult to necount for the

x 1/2 rosay this is not tail to the Mimanisaka theory of perception, which The tensingles count accounts, supposes two 'lights', one inside and one misd by one me to the perceived objects themselves, both of which met m

or responsible Kaminatilas hold that 'unnulestedness' resules in the object.

in the point the Kandiditias front that "disadiresteriness results in the object,

P. 5th kears a resides in the consentus subject (probagatividagate) kandidible

rabba(sarab, IAV III.Sarb).

S. 15th (2190 Int.) The formulating the Suvar position. Up, is implicitly rated

of the other Doddhast and Kandidible the Suvar position. Up, is implicitly rated

of the other Doddhast and Kandidible cents in the object. From whose precure a house were is a cray interior. In both cases the light is not separate and Dip, also maintains on it so to speak, completely resolved within the object [...] According to Up

on the immanion of the thing (whose essence is light) by the light of the subject. Commercia dopah, iarratho arthuari tururninah cerpinkiremaanaa
 Combiestatari puikaterihinh dirippapada, IPV 15.2 (vol. 1, p. 155).
 Combiestatari puikaterihinh dirippapada, IPV 15.2 (vol. 1, p. 155).

and the state of t " 🚁 e eel eek risah pelhinim pelhiridhan idaki randi pidiragiairan apiksak eac ega a arannyani ) iarha mundaniakania era diastariarannia arididiranda — — — ( ) band kind ungantanatranatra en aktibarah kalpantrah da ai kibia — ( ) ka era — ( ) keralebha "pi-gangakaranapatanigah ) idiylopsigibilatani

in the case of the even and the ear, there is a thifteenee of view in regardio functioning in the object. So, they too being external senses, like the sense of bands of a to the outeet. No, they too being external senses, like the sense at mine, or the last they have function by reaching the object. And again, since the sense per experiments, etc. in high are minely larger, we have to acknowledge for u, in the last opening the end, which is made out as the name of light. Sanitally, asset to the period of the control In the opening the eves. Samm and other very distant objects are prices as the months of its become one with the pervasive external light, even at the months of two does there result the possibility of veeing the Ganga front kerda for the first on 110 ftr will pervasive, because, it becomes une out on the hial part will be vicken hold of by voice intsect potentiality." (Rapa and Sasin's translation)

# 5 The Five Powers

The discussion ( ) he Tantralida is too long-winder to be reported here. (4 but The discussion to the subject and object of knowledge; on the the nulcount is a deconstruction of the subject and object of knowledge; on the the interior is control objects, only a manifestation of light which is identical missile fine are subsiless, and on the inside "there is no delinite subject in the act of knowledge "16 (ed)

# 5.3 The Nature of the Light of Consciousness

# rema 61 62ah

assion of time and states why even a vided by time. The reason is the identity of everything with light which is deets cannot be discribed in the most section. As 84 will show this is a further argument to tackle the question on time (54).

This is part of the solution for the problem of omniscience in the Pratyabbijāā; there is moexternal light that is responsible for manifestatism, but only a light of the subject that maintexts objects. Further arguments will follow in 70cd-74.

See 671 for this suspected use of saraya for "[doctrinal] refuge". Cf. IPV 1.5.2, vol. 1, p. 155 (iti andhatii jagatah), for the metaphor of dark-

### masi 65-66idi

Here another argument is adduced for the identity of objects with light and the logical impossibility of the object being anything else by nature. In other words, the object, its manifestation and its knowledge cannot be distinguished. 22 In the Pratrathijia thickiya Kṣemarāja quotes a line from one of his own, otherwise imknown Stotra:

mailed relevantple, with the interpretation of the phrase "objectiving in many with a consultation it should be understood as a subjective or objective gentitie, with a consultation. causalive meaning, whether a metaphorical meaning is involved here, under which circum-

thances meetiphory can be need at all, etc.

See Torrite x (1994a), p. 111, note 5, on the Buddhist dectrine of anhopalacebhamwama as the background reach.

= -ppearance does not appear, only appearance remains. [But even] if does, or y appearance remains, as [an appearing non-appearance] is of e name of appearance 23

The purvapaksa maintains that this theory of manifestation as the concrete unias all does not exclude the possibility that an object could exist in an unman. ested state prior to its appearance. The light would then only add objectivity p coxisting object. In this context the phrase in 67a means: "This is a the oretically valid position"

sersex 68cd 70ab

Here light or manifestation is identified with Siva in the sense that Siva is the easty of everything that appears. This is not just the religious background of a ph osophical concept; the description of his "inconceivable power" also tries silence all questions about the mechanics of the process of manifestation; his "movement" is a playful manifestation of diversity. ghūrņi, literally "staggering', is a technical term derived from the Mālinī for describing one of the five stages in body-centred meditation. During this meditation one who is about to enter the reality of consciousness perceives a kind of bliss (ananda), due to contact with the plenitude of consciousness. Then there is the phenomenon of intemal "sudden ascension" (udbhava), "trembling" (kampa) and finally "sleep" (mdrā), which lasts until one enters consciousness itself. The actual realization of the plenitude of consciousness is marked by "reeling" or "staggering" ghārni), as one is no more aware of the body as belonging to the l, but of evcrything as being included in consciousness. 24 In the same passage Jayaratho connects the word ghirm to the vibration of consciousness (spanda) and in 69d this is probably what is meant by gliūrni. But the choice of words could also be seen as an attempt to identify the sober philosophy of manifestation with the sensuality of a Kaula deity. In order to emphasize this aspect we might translate the compound svātantryoddāmaghūrņitah as "intoxicated (uddāma) with h sautonomy and (therefore) staggering".

serses 70ed-74

It Siva manifests as all reality, then it could be argued that his omniscience

alb at r vadi na khyati khyatir evávašisyate khyati cet khyatiriipatvát khyatir erdur-—ate Pratrabhijnahrdaya, Sútra 4, p. 10. The verb khya suggests the identity between sppcarance and "knewledge".

5 The Five Powers

should also be present in manifestation. This is, however, disproved by ordinary experience, where we see a diversity of knowledge. The problem is related to the argument on "manifestedness" and omniscience. 25

to the argument in A variety of these so-called 'reflections', or articulations of awareness (vi-A variety of these and the intention of showing that manifestation and marsia) are then quoted that the matter of showing that manifestation and the corresponding knowledge can be differentiated into time, subject and obdie corresponding state undifferentiated up to the point, where subject and object, or can be completely undifferentiated up to the point, where subject and object are identical and form only one reality. The point of 73c is of course that the light of manifestation is necessary even for the Buddhist in order to speculate on the self's non-existence.

I suggest splitting the sentence with the caesura and taking kas cit with eka. The translation "single thing" for the masculine pronoun may seem odd at first sight, but the ekah is used together with asah.

It seems that the opponent has not yet accepted the idea that the "light" is able to project contents and that categories like subject, object, time etc. are no more than such contents. The question refers to the "reflections" mentioned in the preceding passage, which seem to entail a division of light into subjective and objective. He probably means to say that if there is a subjective light which is not aware of an objective light (as in "I, Caitra, do not perceive the cloth"). there cannot be just one light.

The reader who has reached this point is relieved by a piece of realistic classroom dialogue. It seems that Abhinava never misses an opportunity to lament the stubbornness of his disciple, who is still not willing to relinquish his "materialistic" interpretation of "light" in favour of the all-inclusive, mystical Siva-

rerses 77-78

The oppouent tries to show that this theory of *one* light is untenable, as the diversity of things could not be accounted for: the difference between objects would become blurred.

The main line of argumentation adopted by the opponent in 78cd is a reassertion of the concretistic interpretation of prakāša; there cannot be just one

25 See commentary on 60.
26 There is no indiciation in the original of how to split the single statements. My attempt is perhaps not the only way, but lends some logic to the sequence. In 71c one could consider reading patant (suggested by TORELLA). In in 71d seems to mark the beginning of a new set of 'reflections' modified by time.

= p ==ture, if separate objects are manifested. Our author on in the IPV "If everything maintests only through the the neverything would manifest at the same time and the den scal with] the light of a cloth. In this way nothing

adambarah, cf. PTV, p. 38; iti kini aparena vägjälena. 1 ar wer the objection to the unity of light in two ways, (a) The young a stresides in the one self, (b) The individuality of per-= =red by the fact that the light is received by the intellect (buddh) 1.1 the second interpretation svätma does not mean "the one en self"

=tical with the author's Bodhapañcadasiká 8. It sums up the n the nature of prakasu by defining the "inert", the objects, which ffer 1 f cm light, as delimited light. Knowledge ar consciousness is. 

1 once it is understood that it is the nature of light to become manno point in discussing the "light of the objects".

In \_\_\_n more dramatic attempt to avoid further objections. The second line mean "are like protecting the chastity of a woman who had sexual 

the main idea in this sentence—namely to proclaim light as the fun-1 ality, which makes even our doubts about it possible and without he in darkness could not be grasped is not in doubt, the word diviir tr ate Lach kim (except in kimcid) has to be taken as an interrogative 18% has to be read as one sentence.

e best for hite pi pataprahatah si trans piakalah, tarhi visam ngapades best for hite pi pataprahatah si at ti vilcam sami tryeni [PV 1.2 k. sol. 1]

5 The Five Powers

As so of company the cause therate visesanam. The "even" emphasizes the point more than the definition of the "inert" and the "conscious" in the the point in the consciousness an influence of time is out of the question, but excell the addited light of objective reality time has no hold. If labdic : et here, it is used in a loose sense, because Bhairava does not racquire and ty with the light.

ther a disciple the for an opponent in exasperation. 28 The opponent had raved the management in verse 54 and is still not convinced. nirbhaj i. 1 in the verbal root nirbhañj, means "by breaking it up into

Goot translat : this verse as follows: "L'unica cosa che esiste è la luce che umanifesta sotto forma di tutte le cose. Questa luce non appartiene a nessuna entit... da essa distinta ma solo essa esiste." <sup>29</sup> I would suggest that 86c summarizes the position that there is no object to be illumined.

This verse recapitulates the active aspect of the light by according it an autonomous will. It is also an attempt to join the main discussion, which we had left shortly after introducing the fivefold structure of the universe (50–51). Having dealt with infrections concerning time and a discussion of the nature of prakāva, we now proceed to an identification of the fivefold structure with the five powers of Siva starting with the icchāšakti.

This definition of anacida introduces another aspect of the autonomy of the light. As there is nothing different from it, it can only rest in its own nature. and this is at the same time the definition of the bliss of God.

At this point, however, bliss is only described as one of Siva's powers. There are different forms of bliss in Abhinavagupta's Trika, defined as stages of rest

2. huma is glossed by Layaratha with vakrosam (upadisan), TAV 35.7.
26. Verses 86. 93 are translated in GNOLI (1979), p. 56f.

n dit rent forms of the life energy (prāṇa, apāṇa, etc.), and as cosat er states of consciousness, like waking, sleep etc. and the signs t= c centred meditation (see 68ab-70),

The word Tegralanonda is mentioned in MVT 1.1 and eventually leads to a secusion of the stages of bliss in the second Kända of the MVV (20-40),30

r is ve se which describes again svåtantrya/ivehå may appear to be repetitious but it introduces the aspect of manifestation (hhāxana) that is needed for the left ution of kriya in the following verse.

I suspect that the feminine bhāxanā is used deliberately, in order to emphasi e the espect of power, and take it to be an otherwise unattested variant for

One important sense of *kalonā* is "differentiation". <sup>31</sup> But my translation to owe the exegesis of the root in the sense of projecting (*kala ksepe*) given in TA 4.1744; " 'projection' means the division of one's own self." (strangula islandamam ksepa) 32. The sense of the verb pravibhaj, "to divide" or "to separate" emphasizes this meaning of kalanā and is therefore implied in the translation of kalana. To be more literal ("through which the self-differentiation

is separated") would indicate two processes, a self-differentiation and its separation, but I cannot see how this could be intended here. It is true that there is a differentiation and a projection to the outside, but pravibhaj does not

The suttry stab in so atmaniatratali is interpreted as a locative, following the rule =trvavibhaktikas tasi 33 One might dismiss this as an artificial exegetical desice used only in technical literature, but it is used too often to be ignored. unmesa. Interally "opening the eyes", is another word which might just

- Set the parallel in TA 5 44fT Cf. also Brhadvinursuit, vol. II, p. 177 (line 20-179)
- puricibitah, TAV 6.6
- See \$45 | 18505 | 1995), p. 64 A HYANKAR AND SHUKLA (1986), NA. 1881

  See Balai rida on Japiawalkvasuurit 1.10 tirita arihe padeauri drastawih also
  For a conservus use of last of the sense of the locative, see Spandauman
  tory verse 2 spandalmete carvite 'pr spandasaudokato numik pirmas toccur-

5 The Five Powers

mean "peconie manciest", but it is used here in a specific technical sense. The following two passages define the word: (1) in Spandukārikā 2.8 it is that which destroys ignorance, <sup>35</sup> further defined as the space between two thoughts in the context of meditation, <sup>36</sup> (2) Iśmrapratyabhijūākārikā 3.1.3: "Iśwara is opening outwards (nomeya), Sadāšiva is closing inwards (nimesa)." Here opening outwards (minesa)". Here invariantly the predominance of 'this', and sadasiva. internation is defined and sadasiva-turbular the predominance of T, internality. Abbinavagupta's interpretation article of the precion and a quotation of Spandakārikā 1.1 thereby disclosing in the Vinnarsiui starts with a quotation of Spandakārikā 1.1 thereby disclosing in the Villalatin dear. "He whose opening out is the origin of the universe," the source for the focal and the source of the universe and this quotation the foraratativa is called opening out (manesa). \*\* As so - in this quotation is not literal, as the sentence is split into two parts. A literal quotation of Spandukūrikā can be found in the treatment of the same passage in the IPVV (vol. III. p. 266).

The present context is, however, more complicated. From what precedes it seems that we are redefining the full set of five powers, normally called cir. gents that we do not seem to process the many called cit. analytic and as a spects of the process of manifestation. The list in our passage is out of order: icchā (87c), ānanda (88d), kriyā (90a), jītāna (91d), but the strong conclusion in 92d forces us in the present context to put aumesa in the place of md, even if it is clearly used for ānanda in 197c in a closely related context1

# 5.4 The Number of Powers

The next two verses form a justification of the validity of differing pantheons. 1e. of a central Siva with varying numbers of saktis, or even with a female deity alone. The last idea was certainly seen as suspicious for the Saiva mainstream, and the Sārviṣāstra had to be adduced as a scriptural testimony for a purely Śākta pantheon.

- A more detailed gradation of powers is given in TA 1.1101:
- [TĀ:] The lonely hero, the pair, with three powers, fourfold, as with five forms, sixfold, sevenfold and adorned with a group of eight [...]

- See Dy Czkowski (1992), p. 250.
  Inaw bahrunneso mure w hah suddšivah. The translation is Tokella's, see also his oses on the terse (Tokel La (1994a), p. 1901).

  aronnesid udavo jaganah uv utra (ivarnam um evannesasabdenodsum

### Hi Commentary

Com tary. He is "the lonely hero" [i.e. Siva alone] in the first medi-ation of the Nermanira, "paired" in the same [text]. In the Khla method there are the three powers Para [. Apara] and [Parapara]. "Fourfold" one, as divided into Jaya, [Vijaya, Jayanti] and [Aparajita]. "With five forms" [means divided] into Sadyojāta etc.

This is laught [in scripture] that:

In the Siddhanta the pentad is the essence, the quaternary in the left and right (stream), but the tenrity in the Bhairavatantra ... 40

TEATER and commentary the sets of deities for the numbers up to twelve are given and even a thousandfold puntheon (according to Jayaratha in the Irismoldiainma) and an innumerable number of powers.

The conjecture 'Saramana', proposed by SANDERSON, is based on the resolution of a line from this text in the IPV. 41 Here Sārašāstra slands for the 1 Trikavara, 42 but the term is also used in a wider sense for the genre of "summessential scriptures" of the non-dual schools. 43

Although both variants in 94c are different from the lext of the Mālinf, the version with the verse-filling ran in  $K_{ed}$  and  $J_2$  is less convincing.

The scriptural support for the multiplicity of powers is Malin 3,5-6. The full text of the quotation runs as follows:

vā sā saktir jagaddhātnīņ kuthitā sunnavāyim | icchātvaņī tasya sā devi sisrksoh pratipadyate [5] snikāpi saty anekatvam ynthā gacchati tac chṛṇu errini etnil iti jüeyam mänyatheti simiscitam [6]

S) a wooshipped as Tumburu with these four powers is one of the pamheons described in

ane overzugatra, see introduction, p. 22.

ckaviro vámalo Vha trisuktis caminamakuh patiemmietih sudávat vani saptaka spakabite
sauh 110: ...(Commentary: | yathā ekaviro vartyujni pruthamadhyane | yanulah tarasa kidaprakrivavan usrafi sakuyah parādyāh i camratatā jayādibhedena | paācamārtib
a optadnavā tad idram: siddhāme paācakam sāram emuskam vanadaksine | trikum
ti bilgrams tames.

Commenting on the wird sara as a synonym found in the "main Agamus" for the highest reality Abbinava says: striated sare 'pi intripribun; yar afrani asya jagmah sa sakiir malini yara in IPV vol. 1 p. 211. See also SANDERSON (1990h), p. 45, fn. 70.

See GNUL (1972), p. 891 and DMIVEDA (1983b), p. 39f.
TAV 14 33 understands Sårusitskrus as "Ürnaikatdu and others" (See GNUL (1972b)

5 The Five Powers

In TA 1 95tf Abhimavagupla says that God is described by words taught in the Sastras that are furmed through "etymology" and gives examples of etymologies of Bhamava from the lost Śinatamuśńsim. The sodingmih in 95t herefore are fulled to the denoted object", a fact that can be demonstrated the gies of Brahard to the denoted object", a fact that can be demonstrated through means "related than "related to one another", method in 95n is port of such mente alla, rather was 44 For the use of "nearer" and "further away", cf. TĀV 5.6; keerd dhi ujia vah sammiti sammikrsiäh, keele oo ujirakesjäh

In these verses the author carefully introduces the concept of the highest de-ny being ultimately nameless. The reason for this is that names, being mental constructions, are dependent on prior manifestation.

The doctrine of a formless deity has its problems, if one wishes to establish a school above others, a school which has not only a formless level, but also specific panilieons. One has to safeguard some forms of worship against a too rad. ical mystical devaluation of form, 45 The "group of words" (tat = šabdojniam) that describes the highest deity appropriately is therefore not "just conceptual", for the point of much of the preceding discussion has been to prove that the threefold and five fold structure of Siva's powers is a direct representation of reality, as will be the fivefold Sastra.

But even if one wishes to deny any connection between vikalpa and reality, and thereby make the concepts expressed in the Sastra irrelevant, our author maintains that the ideas contained in the Sastra are still Siva's "constructions", or at least inspired by him. The causative may hint at the different interlocutors in the Agamas, who are producing the doctrine originally taught by Siva.

As TÂ 11,21-23 shows, the Trika according to Abhinavagupta knows of two tativas beyond the thirty-six pan-Saiva ones. Beyond the thirty-sixth tanva, which is called sire, there is parasiva as the thirty-seventh, and beyond that a thirty eighth. The sirculativa is completely empty (sinvatismiya), thereby rep resenting the complete transcendence of all (lower) tattvas, but this negation cannot he the highest reality for the Trika. There is therefore a thirty-seventh forms which is the undivided, autonomous reality. But even this level of reality can be made the object for meditation and instruction. There is therefore a

44 See SANDERSON (1990bt, p. 75, fn. 178, 45 Abharayagupta's authurle to ritual is quite similar. See SANDERSON (1990b), 9.3.1-9.4

### Ill Commentary

h reality that is utterly subjective and – as Jayaratha says – "Pure owledge" (hodhamātra). 46 It is difficult to say whether Abhinavagupta's distinct is represented properly by Jayaratha, but when we take into consider. distinct is represented projectly to the thirty-eighth, as an unobjectifiable reality in the description in the TA, the thirty-eighth, as an unobjectifiable reality that its also innamed, fits our context better. The variant in  $J_1$  is therefore

us form of time is not identical with the tattva of the same name, but is a form of time is not identified. (TAV 6.7) explains that one talks of a power or potentiality (sakti) to indicate that Siva does not suffer this d screntiation himself, he is still beyond sequence and non-sequence; "a file the ath united with the power to hirm, does not show any [signs of being itself

### verses 101ed 102ab

susra could be interpreted in a variety of ways, but it must refer to the place where according to Abhinavagupta time has no differentiating influence.

### 5.5 The Transcendence of Purity

on adh releas to an intermediate level in the series of tattvas, represented by ு a and the five kañeukas: kalā, rīdyā, rāga, kāla, nīyatī. That the Siddhānta \*\*pponent has selected  $vidy\bar{a}$  is probably not significant. The series of knienkas ua y starts with kalā or kāla in the theology of the Siddhānta. 48

This question introduces a line of argumentation which is crucial for Abhiness gupta's exceess of the Mālinīrantra. As indicated in the introduction, the Met ni shares the basic dualism of many other Agamas, and from this perspectv our author's claim to be based only on this text and simultaneously to up to dia non-dualistic theory is remarkable. It would on the other hand also be un-

whether this destructed that some "who have fallen to the state of nescience" quareford whether this destructed exists only in order to avoid the accusation of having two mutually radicting qualities, namely transcendence (risontiffina) and minimanence (risontiffina) in the alternative the allegation of being in contradiction with scripture on the that the thirty seventh is only for instruction.

ichtary on 53 ichtary on 53 ichtary we find a very variable picture. See Gijodata, [1995], p. dx.

5 The Five Powers

fair to say that Abhinava is deliberately misunderstanding or reinterpreting his fair to say that Abhilliot a source in a manner which is completely foreign to it. There is probably no one philosophy that follows naturally from an Agama. Dualistic is too has difficulties in finding a consistent philosophy and an armount of the contraction is probably no one probably no text. In a cense whether this is due to a complicated history of redaction, or early systematized: whether this is due to a complicated history of redaction, or also to the nature of these texts remains to be seen.

Iso to the nature of the obstacles to Abhinava's monistic reading. are, however, considerable: the hierarchical structure of the universe with its are. however, or and an impure part are too pervasive, and important for the division into a procession of the religious practice he wishes to explain, for a simple non-dualism to be convinc-

In our verse the first problem is raised by the opponent in a forward leap: if we accept this theory of prakāśa being the common denominator of everything, the final consequence would be that the hierarchy of taltras could not be maintained, because all the tattvas would partake of Siva's purity. It has to be remembered that in the dualists' account of creation Siva is not in contact with the impure part of the universe, but Ananta, a partially liberated soul, is entrusted with the "office" (adhikāra) of creating the lower universe and other minions administer it. 49

The intensive naringtyamahe occurs also in TA 10.34: apūrvam atra viditam naringlyanidhe tatoh. According to Jayaratha the line is meant to be polemical.

There are two more or less obvious interpretations: tat in pada c could refer to the 'highest reality". Siva etc., or to kathā. I have adopted the second in order to maintain consistency with 124. It then comes to mean that the concept of purity and impurity is not a feature of reality itself, but only of the concepts we form about reality, and it is therefore difficult to evade in a discussion, which must necessarily work with the dualism inherent in conceptual thought.

49 The locus classicus for this is Kiranatantra 3,26–7, CC also Sanderson (1992), p. 282–287.

tti Commentary

tual interpreted as knowledge and related issues. <sup>50</sup> But there is a detailed discussion of the TA, which I shall being. ussion of the problem of purity in the TA, which I shall briefly summarize. The pan Indian concept of purification is applied in the Tautraloka (e.g. 4.118ab). but not without translation into the realm of cognition. The reason given for this is the illipgicality inherent in the concept of purification and the scriptural munction that all rules concerning religious practice are invalid at the highest level. The crucial passage from the eighteenth chapter of the Malinimura, which is discussed in TA 4.212ed-275, starts with: "Here [on this level of practy or impurity." (MVT 18.74a) The analysis then starts with he question of whether purity and impurity belong to the nature of an object. If they did parification would amount to a change of the nature of a thing, which is impossible. Moreover, if we were to subscribe to a materialistic theory of purefreation, we would have to assume substances that would be at the same time pure, as they would purify objects lower on the tattva scale, as well as impure. as they themselves could be purified by those above them. But apparently the concept of religious purity does not allow of such a relativism. If we were to suppose that minimas are the cause of purity, 51 then it should be their identity with Siva which effects the purification. But in this case everything else would be equally pure through being identical with Siva as the light of manifestation and the concept itself would thus be rendered invalid. 52 But in the mantras it is their consciousness of the nature of Siva that constitutes their purity and like wise all levels of reality can be pure, if only the Yogi recognizes their identity wh Siya. With this argument purity has become a form of knowledge and has meen transferred from the object to the subject.

In Abhinava's use vandhya ("barren") is far from its literal meaning, for a more natural translation: "although he is completely unable to produce diversity" is

excluded by being in contradiction with his philosophy. It should be noted that the question concerned the problem of impurity, but

- 4. The que bon concerning initiation is dealt with only in the second part of the Wirniba IL 152 1541, but the theory of ritual from a non-dualist perspective, see SANDERSIN 1995.
- Hereby the way, shows the relevance of this discussion for initiation, where the mantheat the tools for puritication. A  $\kappa$  is in the Jayaratha the aim is not to prove the invalidity of the concept itself, but its

5 The Five Powers

the answer is about duality. I do not think that Abbinava is trying to evade the the answer is allowed such that contains that Aoninava is trying to evade the problem: for the Kaulas the transcendence of purity and impurity is non-duality put into practice Indenitācāra).

The appearance of duality in non-duality does not itself constitute saturdra. It is only by forgetting the real identity of the appearance as light that souls become only by torgetting mish between pure and impure is a symptom of situssin, and its absence prior that one has risen beyond it. 53 As defined in the Taka maya is not a kind of delusion

ignorance (urtdvit) is not absence of knowledge, but incomplete knowledge.

perses 110cm 112mb

We cannot accuse the author of being prolix here. He will come back to the We cannot access the concept of "anxiety" or "inhibition" in the next verse, but here he is trying to answer the serious objection of not being in accord with scripture.

answei die serious "This Śāstra" can only mean the Mālinī, but I have not been able to find a "hhaguvadvogu" there. We could suspect a lost passage or just a very free paraphrase, but it is more likely a variant reading for MVT 1.4, which runs in all the sources: 54 bhagur an vogusamsiddhikānksino vayam āgatāḥ. With this verse as well as MVT 1 10a - the whole Agama is put into the right perspective for Abhinavagupta, since it indicates in the very beginning that the main aim of this Śāstra is not liberation through action, i.e. ritual, but through Yoga. His reading bhagaindyogah could add another important point, namely that yoga is to be understood as a unification (vujir yoge) with Siva and not just a kind of trance (viij samādhan) that could accommodate different concepts of liberation. 55

Verses IIIcd-II2ab describe the method of teaching a non-dualistic doctrine under these conditions, that is, to disciples who are bound by dualistic thoughts. It is to take into account all dualistic notions and to dispel them by minute anal-

- 53 Cf. the role of the "consumption of a sacramental impurity" in the unconventional initiation of the non-dualists, See SANDERSON (1995), p. 4b.
   54 Sontadey VASLOEV, who is preparing a critical edition of the MVT, kindly informed me that according to the sources available at the moment there is no such variant in the transmission of the Tantra. A confusion of the ligatures of dya and nya in Saradā is however conceivable.
- 55 Different types are mentioned, for ansance, in the Sovraparibhasa (p. 341): atpant, som Infant

W<sub>1</sub> this definition he is able to explain that the Sastra uses dualistic term nology only in order to transcend it.

v as 112cd 114

In a system of non-duality the concept of unification (yoga) itself has to be reinterpreted, since there is no way one can "enter" into Bhairava, or remain<sup>5</sup> in him, for thes would imply a duality of the soul and Siva. In the formulation of the Pr tyabhijnā the soul can only recognize its true nature to be Siva, and conse. quenty the Trika had to reinterpret both ritual and meditation as encapsulating in y the Trika had british the strength of the produced, as it is already there, but, unlike the Siddhanta, which held the view that ignorance was caused by a substance like covering of the soul that had to be removed by an action [i.e. ritine |. it conceived of the obstacles in more psychological terms:

Therefore repeated practice serves to obliterate the identification with the state of being the [artificial] subject [centred in the] body etc., 58 but not in order to attain the [real] identity which is always (?) the essence of mani-

On a more philosophical level the same principle can be applied. As duality is a given fact, it would neither be possible nor make sense to teach non-duality

directly. The dualistic concepts have to be analysed to be finally negated. To summarize: the opponent's question (107) is dealt with in two ways: rstly, ritual is not the primary concern of the Mālinī, but Yoga; secondly, n necessary for didactic reasons to suppose duality. This means that even if arge parts of the Mālinī are dualistic and advocate ritual action, only portions or even single statements in the text that deal with Yoga and negate the dichotomies of ordinary religious life (pure/impure, etc.) represent the actual. nen-dualistic doctrine of the Tantra, i.e. its Kaula essence.

- For a similar phrase for "detailed exposition", cf. (fbhajya vyākhyātam, IPV 1.1.1, vel. l.
- uporesa means literally "silling down", but in uparista, for instance, the sense is extended
- The Proceedings the many of several artificial (krivina) identities based on the body.
   The Proceedings the many of several artificial (krivina) identities based on the body.
   The hard energy the mand and the word. The first to mention these is probably Kallaga in his be vital energy, the mand and the word.
- mentary on Situsuira I.A.

  ta e a dehadipramitetabhiminaninaajjaniyabhyiso na tu sadii prathaninalistiropiota e a dehadipramitetabhiminaninaninaajjaniyabhyiso na tu sadii prathani na tabina matriapray isarthani, quoted in Pratyabhijiahridaya (Sütra 15, p. 36) as being from the abmotertapray isarthani, quoted in Pratyabhijiahridaya (Sütra 15, p. 36) as being from the abmotertapray the Supratyabhijia, i.e. Utpaladeva

5 The Five Powers

rerses 115-116 The first line is problematic, yārndgari could be translated as "by all mean-The lifts line is house of the lift of the lifts line is house of the lift of is trying to stand against the non-dualistic Vedanta here and to define his adis trying to standard. For him duality is always present as an appearance in the non-dual ground, duality is therefore not entirely rejected, one does not rethe non-qual ground and ignores it, but sees it for what it is: an expansion of one's own self. 61

116 makes it clear that a vedantic conception of non-duality would devalue most of the doctrinal constants of Saiva theology, such as the "levels of reality" most of the dicease of reality (pathwa). If liberation were conceived of as the obliteration of all duality, the thirty-five tattrus below Siva would be utterly useless.

I could not find any indication in the text that Abhinavagupta wanted to discuss or reject Samkhya doctrine with "twenty-five" tattvas in 116c; it is more likely that a scribe did not understand the significance of the number "thirtyfive" in the context and "corrected" it.

An Indian commentary might introduce this verse with the objection that if duality somehow remains all one's life, what is the point of being liberated in life. Apparently it is the absence of the fear or inhibition, which we have described as a symptom of sainsāra, that defines the liberated state, rather than the mere absence of duality.

The Ked reads 118c as a compound.

I have eventually decided to cut through the Gordian knot by reversing the position of tad and yat.

The  $Viji\bar{a}nabhairava$  is important for Abhinavagupta's Trika in as much as it lends scriptural support for higher non-ritualistic levels inside the Trika, characlerized by an increasing "essentiality". This perspective emerges from the introductory part of this Tantra, where every "structured form" of the deity is called an illusion, taught only to provide those who are unable to grasp the formless deily with some "means of concentrating their awareness in meditation." <sup>62</sup> The

60 Bháskara glosses ii once as vávadupáyam. See below.
61 lPK 4.1.12: sarvo manaiyam ribhava úy evua panjánatah | višvánnana vikalpánám pru-tare jni mahesian |
62 See SANDERSON (1990b), p. 74–76.

### til Commentary

Yāmala[tantras] (see Vijnānabhairava 1) are thereloge ess, ry for the movement from duality to non-duality, as esc = c non-duality has to start from duality.

ade everse i m Bhat a Narayana's Suvucintamani is quoted in IPV 1.21 n B . sk. r kan ha's Cittānubodhasāstra 2.165 (p. 38).

(2) shartery verse to this chapter of the IPV the author accords a metaphysical necessity to the opponent's view (purvapaksa), namely as that which sted by S v.a.h mself in order to dispel it:

W . re Siv., w'o man fests everything in division as the prirropaksa and there eads the non-duality as the correct view, 63

B sign. the commentator on Abhinavagupta's Vimarsiui, develops the idea s. . . . that by cale g. in his introductory verse on the same chapter, nond ... da e argument":

We have Siva, who after destroying duality as the pūrvapakṣa with the in discovery of non-duality, finally adopts the highest [i.e. inclusive] non-

water a principle is not only applied to philosophical views, but also to religious - Let ce In his commentary on Bhatta Narayana's verse Kşemaraja introduces the quest on why, if only knowledge is effective, ritual is taught at all

It according to the [Advaita] Vedānta everything is part of the Lord, then =1.5 is not only knowledge taught in the portions [of authoritative texts t deal with action, 65 and [furthermore] how can [action] be [taught and seen ferbidden in the portions dealing with knowledge ... "66

To verses before in the Stavacintāmuni the three Vedas had been mentioned the commentary therefore applies the idea to the Vedanta by following the

PV on U2, vol 1, p.51

k = a dg would be enough and should alone be taught.

r = a rerus s room bhavar annavam, ut kusman kurmakimik u phasas
i = c phasakurdesus and eva rusudhyana ni samia m

# 5 The Five Powers

context, but in the Varnika it is obviously applied to different layers within the Agama and more specifically within the Trika. 67

Agama and more specified interpretation is this: the apponent's view (purvapaksa) Ksemaraja v inc.

(ksemaraja v inc.

(pirvapaksa)

(page 16 adopt it, Other interpretations are added to the semaraja v inc. is taught by clinical some to adopt it. Other interpretations are added to this idea to make plausible why this fact is not stated in clearer terms in the proper place. make plausion.

Le, in the lower scriptures themselves. There is the secreey of the higher teachings that is adduced as a reason why it is only revealed to those fit for it. Another ings that is done from the necessity of protecting the five cosmic acts, that is, to monvation, which necessarily entails obscuration (tirodhāna), possible. In make creation. possible. In keeping with his context Ksemaraja directs his polemic against "those deluded keeping with the Mirminsakas) who devalue the aspect of knowledge by saying that it is only a praise of ritual action, not a description of facts, 68

### verse 121ub

is not very clearly phrased. Surely our author wants to say that the combination of heterogeneous elements in the verse from the Stavacintanani creates the poetical effect, and that this combination is expressed by ca. The only ca in the verse is in 120a, but this combination is not so surprising. What must have been interesting for Abhinavagupta in this context is the close combination between 'verling' and 'unveiling', a combination which is expressed only by the absolutive tollowed by the participle. I therefore assume that to express this combination, our author rephrased part of the verse; udbhavyante bhramas ra [bhidyante ca] and wished to emphasize with the atra that not the ca in the quoted verse itself, but the one in his paraphrase, is meant. It is therefore the combination between ndbhasya and bhindate that is the unexpected element in Bhaita Nārāyana's verse.

 $^{\rm th}$  For the termine ogy of kryákánda or karmakánda versus júánakánda, ef. Náráyanakánda

tha's Megendravern. Knyapàda 1,1 24 See Ksemarāja ud. luc - he deva svatuntravestita, bhave samsāre ve sambhrāntāh man-mānalatu. mardalarinais viamudhāb, tata eva saumnea estau tama a kurmanishāb tesām pārakaksvi sām lim tām bhedahhrānim udbhāvya sudhāmukaksväyām bhrudrie dhramsukiva, saha tāhanandam sam tam tam bhedabhi antim udhhavya sudhhantakak syayam bhindale dhi amsakaya suna jiharaamdam paramidi avariipam vi jihanam anaudamayam vrti a prathamam rahasyawar aversan prati ivehiditu, paścat yogyan prati vivrnyate splutikuri ate, tubhyam namah esam ca val pari opaksataya karmakandusyariipani bhaguyata hevatvena durstam, tule u midhath upadevuti etta abliyapagamya, jidanakindasya arthavalarvun uyyate athu i bhagayatan a yistidikiriya atuyayararaksayat te tidayiayasu atto vyameintah s in Sayat unamanii vyri, p. 80f. (The edition has a wrong hyphen after athu id.)

werses 121 122ub

The "purification of the addivant", as part of the Śaiva initiation, is only possible. the "purification of the hards with Siva in order to unite the disciple's soul with the higher levels of reality. A purely dualistic theory must therefore leave pan of the efficacy of initiation unexplained. This answers the objection raised in

8

The opponent seems to follow up to this point, but takes exception to the word

This definition of non-duality might be seen as contradictory to the preceding A traditional commentator would probably say that the present verse describes ultimate reality, where there is no more question of heya and upādeya, but the previous section had described the way to this goal by relutation of duality. Here the qualification of this doctrine of non-duality as "supreme" is enicial On the one hand non-duality is only conceivable as an uttarapaksa, an antithe sis to dualism. On the other hand it cannot continue to stand in opposition to it, as this opposition would itself disprove non-duality:

"But non-duality is not taught by us to be the exclusion of duality; this would only prove your position, for then the duality would be explicit. That in which [the notions] 'this is duality', 'this is not duality' and 'this is duality plus non-duality' equally appear is what is called non-duality.

This supreme non-duality is a philosophical position which is able to accommodate everything. 70

GNOLI translates the verse, reading the transmitted rasān, as follows: "Dal punto di vista del dualista, tutte le cose sono invece confinante in se stesse, è. quindi, la non-dualit... non può fare altro, a mio parere, che un buco nell'acqua." Given the economy of Abhinava's style it is, I think, less likely that if

second landa of the Varinka, vs. 42, 151 and 329

5 The Five Powers

salido 'yann should be used in such a weak sense. Moreover I doubt that the Sanskrit shares the idiom "un buco nell' acqua" 2 and therefore propose to

head nixal in the sense of a causative, but a denominative and a confusion of the two can explain the variant rasān as a altempt to provide the accusative of the twit can explain the retation is correct, the verse would work very well with 105 in trying to explain why this peculiar non-dualism cannot be easily understood from the perspective of dualism. Abhinava therefore says in the IPV:

As we will state later the "consciousness" that can be expressed refers to ob-As we will become the object of differential thought and, since it is created, is not the highest consciousness. The same applies to its [other] names; "agent of action and cognition" and "god". Therefore one should strive by all means to avoid the fault of degradation through becoming an object. [...] But for the purpose of instruction it is impossible to avoid completely that it becomes an object. 74

verses 125-126

For alam, see p. 53

The two verses form a couplet in a new metre and, judging from the contents, the variation of form here indicates a summary. The first verse ends the discussion on non-duality and recapitulates the statements concerning the relationship between consciousness, i.e. Siva, and time. The second rephrases the important concept of an appearance of duality within non-duality.

In the part of the text discussed here the *prukrium* is mentioned in 160a, 249a and 347, where it refers more or less directly to the doctrine of the five streams. but in the section preceding 126 the author was still discussing the nature of

knowledge itself and its relation to time as a preliminary to that. 126d and the following line in brackets are problematic: the unmetrical watantryar could be corrected, for instance to nirapeksam, but the chances of

Wasser" is correct.

73 rath is used by the author in TĀ 37.39 and 4.115; scato rosāt in PTV, p. 216 t''spontaneamente" (Broth (1985), p. 137). Cf. also the use of scarasatali in TĀV 15.47

74 saguid it in ucyanutina rikalpyatteria pranicyatāņi spṛsanti sṛṣṇatvāt no paramārthasamon - 41 rokṣyimāh | kartā jūātā ca niaheṣṣara - itvabhidhātae 'pi sa eru prahau apaze, ti - yahā rathā pranicyabhūnitkāpādniumyakkārukalankaparthārah sakṣāh tathā tathā yārnāgan yanarvam - upadēṣāmī are hi sarvāniumā tāvai rā pranicyalā asva parīsartium asakṣā [IPV 1-1.2 (vol. 1, p. 321).

<sup>72</sup> Provided my interpretation of the Italian as being equivalent with German: "ein Schlag its Wasser" is correct.

than a merely metrically possible reading with the same sense

The line that follows in all sources cannot be anything but a scribal gloss, ,=se of he way it refers to the preceding verse.

In paca b aham esa is emphatic (cf. so 'ham APTE (1986), s.v. tad, no. 5.); "this I which is manifold" Maitra and Caitra' means "anyone" and -prāyāļi adds the sense of approx

This question is only a modification of the previous one

consciousness is undivided and present in all subjects, and, moreover, source uniscience, j of the powers of cognition and action, then an intersubjective identity in action d even in knowledge is inexplicable.

ek ıghanabhāvavimarsa could mean "a homogeneous awareness of being", but, in order to indicate the implicit duality, "becoming" is preferable. For the problem of the opponent is not the awareness of unity, but the different scope of knowledge in subjects that are ultimately identical with Siva. 75

As so often. Abhinava starts his answer by bewailing the stupidity of the oppoment. He then affirms his radical theory of manifestation: the opponent's question is not valid, because it refers to something inside manifestation, but it has never been denied that duality exists in manifestation. It has only been stated that this duality is, however real, on a very different level than non-duality.

The main misunderstanding of the opponent, from this perspective, lies in his unwillingness to acknowledge the fundamental priority of a light that is utterly unobjectifiable. The question is inappropriate in as much as it presupposes that the qualities of this light are to be found equally in all its manifestations.

This verse is too elliptic to be sure about the interpretation: nanu might start a question and naitat the answer. But the next verse elaborates on the concept

A a grammatical term bhovah describes also a 'process' activity (Panini 3.3.11). See Ennd
Notice 118. K \$10.5° article in Essays in Honour of Niis Sumonston, Ed. by Eivind Kahe, Oxford Ibk In thete for Comparative Research in Human Culture 1986, p. 115ff, Compare also Atlantice for Comparative Research in Human Culture 1986, p. 115ff, Compare also Atlantice for English W ZLLR, Bestimming and Angabe der Finiklion von Sckundär-Suffisen duch Pranz Steiner Verlag 1975, p. 99t, where bhāva is translated as "do be Sein (p. 103)

### 5 The Five Powers

of "possession" (manakāra) and suggests that the emphasis is on the minor of mine". The syntax than me) would work very well with this assumption. Understood in this way the verse would mean that the mere process of perception or appearance of a thing that is seen as the manifestation of consciousness does a samilary duality. It is only the notion that something belongs to care. or appearance or an app not entail any distinct creates a division that misrepresents reality.

Dvaipāyana might stand for Durvāsas in a Šaiva context, the Rsi, whose mind Deapayana migration born sons, according to the legend related in Sivadrsti 7,107ff (quoted in TAX (.8), were the source of the threefold Saiva revelation. But here it is a reference to the Bhagavadgītā. <sup>76</sup> where "manakāra" is mentioned in 2.71, 12.13 and 18.53 (mirmuma). In his commentary on the Bhagaradgitā Abhinavagupta sees this sense even in the māmakāḥ ("our people" or "selfish") in the initial verse of the text. This unobtrusive reference to the Gitā is used to prove that such a doctrine is to be found even on the most general level of scriptures.

This verse is to be connected with 125, where the relationship between consciousness and time was mentioned as the main topic. It tries to reconcile the notion of time as a differenting force with the indivisibility of consciousness through the sarvasarvānnakarvavāda, the doctrine that everything consists of everything. 77 This doctrinal peculiarity explains why the fullness of consciousness persists within differentiation.

The phrase kālakahmā in 131a is an echo of Vijnānabhairava 14. For the root kal and its interpretation, see commentary on 90f.

tidam tvadhavi sastrani 77. See Turella (1987), Wezler (1992) and Wezler (1992)

# Section 6 The Five Streams of the Śāstra

### 6.1 Kula

1 4

"In tration without division, he takes up the proposit = \_\_\_\_\_ one ut the fivefold nature of the universe and applies n

t + in 134ab the line would mean: "By subordinating by at of being the) power and the soul, the highest dety zi g thi sense of the Śastraj in her own self." But the die enext verse starts with with a reference to the presson v

= = , = S .a.a it subject me that we are talking about levels of sense in the ng to Siva or Sambhu, one of power (sakta) and one of the for owing one of the interpretations of the word True. Pe 

I d flerent doctrines are alluded to in this account of the S. = r : . =ify the r relative position in the hierarchy; those on a higher = : t truth more completely than those positioned on lower level Trace . They epition in as much as its structure encompasses differen

Or = 81 = tarted with the Trika through defining its characteristic of the aree powers that defines the highest undifferentiated state at which the Kula Burin fact the relationship hetween the difference 1 I it more intocate, a we are moving from the "highest Inc. al concept that is probably without a socio-tel god in the fire E we have seen, represents a plane within the Tra-

the first dockmal background on which times dealt with the first part of the Variation not a ytematic feeting in the first part of the Variation not a ytematic feeting.

To the highest position. Through the disparateness to the vagueness of its references to response terms of the second second feeting feeting the first part of the highest position. eality the commercial sometimes unconnected.

with the proce's of the creation of the universe, that i duants ry ta need in the term morra, "emi in." The few duality to figuring out creation from an under ided state Paralel 1 1/20 other levels of meaning: (1) Creation symbol-zed a 1/20 the letter of the San and alphabet of the same and a sent approach by a division in the bindu, the single dot, which ignife it is undivided reality. (2) The sexual metaphor of creating a control of the single dot, which is undivided reality. (2) The sexual metaphor of creating a control of the single dot, which is th hold se of it is the priors and practices, and this may account for the obscure langers that more poetical tone which our author sometimes 

135cd 138ab - Pempt to devalue time as an objective reality by densing I from the position of the creation; the process of emission is not something that takes place in the ale, but the differentiation involved in this process products intermed the many product.

## 6.2 Time

when B&d = y. The opponent does not also up this paradoxical account and confronts our author

The convenient of the editation of time. The convenient of interest and "future" as separate since their boundaries to the second by taking "pet and "future" as separate since their boundaries to the second lie of to pet all opposite ends.

= 11 g with latea has to be supplied. I indervand late if there were a real dividing line between past ina d there be a dwa um of one object from the other og if tation of duality which constitutes the world have diject into past, present and future. That mee by relief world could not be explained. Abhina: agupta merely a qualifier of things, was stated earlier if

# 67. 1 The Obliveration of Time in the Kroma

Y to y tem of Käli worship and is the most beter Y | ran by tems used by Abhinavagupta. For its tran gre / : the Y. a. "esoteric", and discussion of its dictinger by a remark about its secrecy. Central to its docture : (krama) (d deittes that describe the process of process of content, numersion in content, retraction of content mpre-sion within the subject, and finally the di-sol to surpression in the implosion of consciousness mosts prime. petentii 3. In some traditions, pure lumnosity (bhàsān 🗓 🤛 phase englobing these four as its creative vibranc; \*

year, or of the yetem frequently play on the symbolism of the ties The second in the process of knowing and their metaphorical representaabout of knowledge is called "fire", as it "incinerates" the object I have  $\frac{1}{2} \in \mathbb{R}$  tinuously obliterates duality in the process of perception. in the entire every new perception. Knowledge is called the "such becarthe object; and the object of knowledge itself is the "moon" state.  $r \Rightarrow t \models perceiver$ . These identifications then allow the writer to pizy  $\epsilon$ and unar , mbolism the sun, marking the outer realm and, more impey it fire distrion into months etc., is naturally connected to the number = = 'In the proce = of perception it symbolizes the eleven senses time or of since, the of action, plus the mind) and huddhi [=prakāiacaka ]?e 2 % in 1 exteen part is represented as the "circle of hliss" (ananducul)

y y - in Service State (1987), s.v. Sarvieth Krama Sacrem

 h year on fath an pranatur dam eva tut ut advekt in paraum dates?

The edendharada divekt of a yede (TAV 4.124)

The edendharada divekt of a yede (TAV 4.124) or edenutricaediduckut oil ayride TAV 3 124 . . . . . ps d whelasmeautific ase Streams of the Same

pri

. a f the probblacules, but with hiddly and many ented = trimater. For the present purpose it may be seen at ng a condensed description of the present purpose it may be the result of the present purpose it is processed.

That ' and records' the object through the air.

at all and organ and which con the of twelve

"Comment of the necession with the awarene of the manufected the level of the contracted rendered blue", "joy" etc. fill it, that is hold it in en et : " It fire some time, and resorb it, i.e. destris n by a state of the sun, i.e. the instrument of part paramaria (of sound) from "a" to visarga to moval erg r = 11 tatra aktena), that is by being directed to the of ide will. . . . . . . . . . manifest objects. This is the sense.

The TA then good the the "moon" as that which devours this emis-= or = to e = = = erta into the fire of knowledge. The same metaphor reperception = = = = = to howing verses in the Vārtuka, where the author thes to show the state of meditation as described in the Krama is a see of cornect a graphich time is transcended.

The Mahanayapraka a starts with the fivefold khacaira, with the present an analysis and on then the marticakra with seventeen part inhumitiral added it.

The verbal resistance is a technical term for "resorption" (samharana) or "dissolution" (samharana) or "dissolution" (samharana) or "dissolution" (samharana) or "dissolution and or with a spect for this process, as we will see below, is the "resistance of the same of the same parameter after the same of the same parameter after the same of the same parameter after the same of t

The IA give riding which has an additional pure "ted" at he has a pharameter pharameter pharameter distribution of the harmonic pharameter distributions as partitional production sand secretariant behavioral behavioral to the contract of the production of the pharameters of the production of the pharameters of the production of the pharameters of the ph am samparamaria pharanad dhetoh sa parah polikatah sama uciapramanjumanturah bharanapara arom ud agah artha elabharayisa, tutra suksena sadasi a bahirmukheru diakahi yang prii iti. Kedi santha jarjam akarahisisangama sah kalah paramarias tasi aha ena prapapaparparias arapena jaamanatmuni stervena elakam bha am diakam arapin aran nito ukhudna ropina khara et bahih sejet, piasa es tathati enaca kuma i kalam shapairi, san ajet estimariak urma samaharah segenaparah santha samaharah sam lan shapa ek tan a et Fattmashikurena samlotred its arthab. See PAINI VIIVAD, p. 255. On the Patter visited.

se venes describe the obliteration of time in what is conceived as the lib. experience in the Krama. In order to make the concept more accessible tin dess level of reality is not described in the process of creation, but from the perspective of illissolution or liberation.

As Javaratha says, this structure of the process of perception is within order

"A perso" as the subject of experience who wishes to accomplish some w first perceive a group of objects as centred in knowledge, then ik it is thus', and then rest in himself by becoming content in the thought in w 1 know it and dissolving the outer form, - this matter is therefore with [normal] experience. 11

The drift rence to the practitioner – as Abhinavagupta says – is his heightened a = arcness of the present consciousness, which brings the process of projection to a many entary standstill, in which time is transcended and normal individual.

This seriel aboration of the idea adds religious perspective to the psychologi-= process. In a sense the practitioner is only released from the continuous cyele et projection, because the deities of consciousness are pleased by his offering that consists of his awareness of the object ("moon") in the present moment. Abhinavagupta redefines the ritual of gratification as a form of gnosis by evolg overlapping metaphors. The fullness of the moon, which comes about as the etar is held inside instead of being poured out into the "fire of the consciousof the perceiver, alludes to the vessel for the offering to the goddesses. e white full moon resembles the sacrificial vessel of the Kapalika, which is n de of hu an skull, and provides a subtle connection to the heterodox back r und of the Krama.

that this passage adds another aspect to the interpretation of the = atr i of the MVT by mentioning the "moun of one's knowledge" the

e et a Esperam su pramianaparidhum e arthapitam prathumim simo Thane ste dalpa et, tudami sidato sain masú urthab di e es e et almans eva vistamaivet uv uaubhavatikato

light of the minor which earnes down to be reflected in the other faces and light of the himmer the faces and which will be described as the Kaula stream (395) can also be explained in the terannology of the Kraina.

yerses 150ca 151do From this verse it seems as if the discussion of Krama doctrine was adduced only in prove the commonsensical concept of time as being divided into past. present and luture as ultimately invalid. But, as will become clear in 160, the Krama is an integral part of the main topic.

verses 151cd=153ab

Once the division of future and past has been abandoned, even the concept of present time, and therefore of time itself becomes meaningless. The experiential equivalent of this theory is the practitioner of the Krama who "devours" time12 and perceives objects while remaining in the non-dual absolute.13

muth is mentioned neither by the piv, nor in SCHMtDT's Nachirage or APTE's dictionary, it is given in MW, s.v., as a variant of trutily. In the writings of the Kashmirian Sarvas it is to my knowledge the standard form of the word.

The source of this quotation, if it is not just a statement of doctrine, is not known. In the previous verse our author had described the goal of the Krama as a form of internalization, but on closer analysis also the absence of manifestation is due to the rays of one's own consciousness.

A Dāmara[Gkhā] is included in the list of sixty-four Bhairavatantras in the Śrikanjhi. 14 where it is grouped with Vāmatantras. In the Tantrāloka a dāmara-

saga is mentioned in connection with the Devyayamala. Prof. SANDERSON has pointed out to me that the same verse is quoted in the PTV as being from a Vādyatantra, and that Abhinavagupta's reference there to another work which deals more extensively with time is probably to this pas-

- Fort Magrásuk ef Mahamissaprakása (TSS) 4-14. atra dattacadhinānām dešakālaks: áis mande habitrana sa sahasa grasi bhavah yaquaan. For the Yogis whose area ion sued there the process of time, which consists of the manifestation off space, time and
- 3 Ed in the Append  $\tau/\nu=284$ . Quoded by Javaratha on TÂV 1 IN

### Itt Commentary

serve in the Wirthiko. 15 This sequence of the completion of works, namely MVV optive - T.A. is corroborated by the fact that Karna's death is mentioned only the NVV and the PTV... in the TA from the way he is mentioned in the MVV and the PTV we must con-

# verses 157-158

The point of the two verses, which seemingly contradict the preceding state ments, is to apply the same difference that persists between light and appear ance to the state of *uniyta*, i.e. the present moment, and the expansion of rays. An ultimate absence of time does not conflict with "commonsensical time" as they are ontologically as distinct as light and appearance. This verse also to integrate the Krama concept of time with the Pratyabhijñā doctrine of appear

Phrases like these indicate that one has dealt with the more heterodox aspects of the Saiva religion. The socio-religious reason for the secrecy is the association of the Krama with the impure Kāpālika culture of the cremation grounds. Here, in philosophical debate, this secrecy is however derived from the nature of realmy itself: the description of the process of perception is always short of reaching reality, which lies in the subjective present and evades any approach from the outside. 17 On a philosophical level it is not the heterodox cult performed in an impure environment, but reality itself that is hidden.

### 6.3 The Sixth Stream

For paramesthin meaning "Śiva", see ĪPK 1.5.14.

### 6 The Five Streams of the Sastra

The secondary Sandhi stratealthavam [-stratealthavam 18] in 162a could The secondary Satish stretched and [—stritandhavan [\*] in 162a could be justified as niste, i.e. peculiar to the language of the author of the Tantras [[\$a = \$ival.]]

The "[main] topic" mentioned here will occupy us through to the end of this

section: the division of the Saiva revelation into live streams and its integration in the non-dualist's account of scriptural revelation. This is accomplished by postulating a "highest" stream, literally one "higher than the higher" which has as its characteristic that it is not emitted by one of the five faces of Sadāšiva, but by the Goddess. It seems therefore that the lengthy discussion of the Krama concept of time, although formally prompted by the opponent's persistence on the topic, is an integral part of the description of the sixth stream. On the other hand the "perceptions emitted by the goddess" would more appropriately lead to Sākta scriptures and not to a Tantra like the Bhurgašikhā that is "taught by Siva", and we might for that reason want to read devavisestah in 160ab, assuming that a scribe still had the Krama passage in mind and understood devi. But if we take into account the fact that Ahhinavagupta introduces the Krama in an indirect way, and veiled within the Trika, 20 the inconsistency in devi lies in his system and not in the transmitted text.

The Bhavgašikhū is quoted a few times in the Tantrāloku; the quotation in 4.255 on the "devouring" of death, time etc., fits well in our context. Other quotations - in 12,20 on virarvata, 15,280 on vāmācāra - suggest that it was an important scripture for the non-dualists. 21 The main problem is however the qualification saura- given in our text. It could in theory distinguish two texts, one taught by Siva and one by Sūrya, but then only the first would be appropriate to our context. It is more likely that a "Sauratantra" had already been included into the Śaiva canon by identifying Sūrya with Śiva. 22 A Tantra of this name actually appears in the Srikunthi's list of Sauratantras! 23

The interpretation of the verse quoted from this lost Tanura is crucial to the whole section of the Viirttika. It is adduced to justify the claim that the non-dual

<sup>5</sup> rad uktam śrivädvatantre "samrnihlliva raśmienkram svam pitrimriam anutanum klabha ápariei human virtaniāne sukhi bhavet || "iii vistāritās ea vistarato imata navana kālabhayāpariechrilah", PTV, p. 35. The name of the text remains problematic, SASDES (SOS) has tentalively proposed vādya to mean "beginning with 11", i.e. visua. Samlah ipaque is the reference to a Śrīlādvatantra in PTV, p. 201, if it is not just wrong for eakit as GSOH is suepress.

as GNOLL suggests
See commentary on 11–12

<sup>(</sup>f the quotation from the Trikii(tantra)sára in PTV, p. 171, and Pratyabhijáárdani (s.)

b. Cl. namankn etc. in W.D. WHITNEY. Sanskrit Grammar, Cambridge, Massachusells 199.

is CC mannish etc. in W.D. WHITNEY, Sanskrit Graminar, Cambridge, Massachusells 199, 175d (p. 60).

If See GOODALI, (1995), p. xxiv-xxvii, for a list of aisa forms in different Tantras.

See SANDERSON (1986), p. 204.

There are other quolations with variations in the name, m. 23.6 a Kacabhārgari a is quoted on an Spindaumdolin. p. 12, on viribbatiravii.

See Ksemaraja in Sambapañraskā 21 (p. 13), vribbargavikhavāni upi, nama varnesna, saba na cariensum kaldimakah, kevalnit juaramāmando vire nitsvahto in the sama sama kaldimakah. kevalnit juaramāmando vire nitsvahto in the sama See Salamhi, verse 78.

not part of the five streams which are accepted by the Siddhānta, and et which the Suldhanta furms the highest, but are above it. Perhaps this is even to be understood as a slanted exeges is of the compound primmesamakhodbhia in MV1-1.1. (and 1.7) paramekannikhodgata). At this point the question suggests itself why it is the Bhargaśikhā and not the Malinimuntar itself that is addited as an example for the highest

script - Naturally we can only speculate on the distinctive qualities of the

18st Bhargankhā that made it the candidate for this high position, but if we Judge troop the few quotations, it appears that the Tantra is adduced for the exa virit form of Siva/Bhairava, where the pantheon consists of Siva alone without an entourage of powers. This form is indeed appropriate for the "tghest" level, in which the pentad of powers is not yet manifest, but on which a concrete samācāra, namely the worship of rīrabhairava, takes place, The Māhnītantni on the other hand would surely be seen by Abhinavagupta . s r cliiding the same level, but not as limited to it, and would therefore not serve as a good example. It will become clear later that the Mālinī as the highest frikatantra is not only beyond duality and therefore representing the "higher". but it so capable of leading from the world of duality to this higher truth in as m ch as it integrates the Aghora face whose characteristic it is to devour duty The sectarian frame-work of Abhinavagupta's Trika runs parallel to his doctrine of supreme non-dualism: it embraces duality, i.e. lower forms of revcutton from the perspective of the "supreme non-dualism". Transcendence of t = e, duality and the like therefore represents only one aspect of reality, while the superior scripture or system is the one which accommodates "transcendence a well as immanence". 24

erses 163cd 164ab If the emphasis is on api here, the verse would explain why there is not just one no dualistic scripture, but a variety.

# 6.4 Trika Defined as "Half of Six"

Th=1 the definition of the Trika view of the Saiva canon. At this point in the That the author has sufficiently defined the sixth stream and has shown that the to all the cannot hat is 3 movement to his wider audience of dualists is derived from

, men nu erennarean en in trikiah da imaaridah.

6 The live Streams of the Śāstra

it. The author will return to the details of this interpretation of sadardha at the

and of this chapter.
The word Trika is more commonly interpreted as the triad of nara, sakii, and The white triangular and apara, but here Abhinava interprets the word sadardha, which could be taken as merely a synonym for Trika, but which according to his teacher is not just a synonym, but conveys a different sense. It implies that the doctrine of the Trika is derived from half, i.e. three, of the six streams, namely the highest stream (firdhrordhwr), the Vama and the Daksina (cf. 394). It is not quite clear why the author quotes his guru for this doctrine, as (cf. 394). It is the space of the same in TA 37.25ff, where he says after describing the MVT as the ultimate essence of the Vidyapitha:

This has been taught in the Ramamālā by Šiva: the essence of all Tantras is the Kaula doctrine, which is based on the Vama and Daksina, and fuses both. [This is to be found] in the doctrine of the sadardha. 26

There is however one problem with this; the text goes on to describe the defects of the Vānia and the Daksjina, but also the Siddhānta without apparent reason. and one could form the idea that this trinity consists rather of the Siddhanta. Vāma and Dakṣiṇa. One would also find other passages that at first sight confirm such an interpretation. As mentioned in the introduction, Jayaratha in his commentary on TA 1.18 expounds such a trinity, and it is also used in the etymology of Trisirobhairava in 395cd-397. This is probably the reason why Dy-CZKOWSKI has explained the problematic pūrvārdha with a spatial interpretation: "The 'purvardha' seems to refer not to the 'half on the west side' but that 'in front' of Trika, i.e. the Siddhanta-, Vama-, and Bhairavatantras of which Trika is the essence.

It is however hard to believe that Abhinavagupta would have tried to defend an explanation of sadardha, according to which the 'half' would consist of four, namely indhrordhra, Īsāna, Vāma and Daksma. As will be explained later, the trinity of Isana, Vama and Daksina (395cd-397) is used by author to make a different point. But here the pnivni must refer to those Sastras that are

<sup>25</sup> naracaktika/dimakum trikum PTV, introductory verse 3.
26 uktan strianamalik/dim etae ru paranaesimi 25 ealemmaraadrum tu vamadaksajam distrikim ekaira militana kandina striandardhuka/sāzume 26 Simularly in the Javadratha-vinaala, quoted in SANDERSON 11986, p. 186, footbute 83.
27 DYCKOWSKI (USKS), p. 174, in order to give the passage a spatial interpretation, we would have to assume a projection of the six streams anto two dimensions. We could adduce the Bhia figure (KRESEE (1986), p. 61), where Vilmadesa and Aghora are in the easiern half, but it is unlikely that our author had this specific sequence in mind

earlier" in the sequence of creation, as their doctrine is ranked as higher. Such a sequence of the six *srotas* is reflected in the hierarchy of initiations. Even of the details of the different lists have to be brought into agreement. The it is appropriate that the highest level is occupied by the initiation of the Trika and the parent that the highest level is occupied by the initiation of the Trika and different modes [Mata, Kaula, Kula] which have no direct correspondence in the ferent modes position, reduce, which could, for the time being, be treated as subdivisions of the Trika. This is followed by the Daksina, the Vama and h nally, the Siddhanta. Presumably the remaining two streams, namely that of the Ganida- and Bhūtalantras, were without a religious correlate at the time of Abhinavagupta and are therefore left out of consideration. As our author says in TÂ 13.321, a person initiated in the "earlier" (pūrva) stream is authorized to perform initiation in those below, but not vice versa. pilrvārdha therefore means the three higher parts of the six streams; *ūrdhvordhva* (the sixth stream), the Daksina and the Vāma. The trinity formed by Isana [=Siddhānta], Vāma and Daksina in a second step is an attempt on the side of the Trika to encompass the whole spectrum of Tantric Saivism, i.e. down to the Siddhanta. It is the defmitton of Trisirobhairava, but not of sadardha.

The position of alam at the end of 165d connects the idea that it is adequate to describe Trika as "half of six" with the next verse, where he justifies this interpretation by saying that it is not an arbitrary variant in order to keep the doctrine obscure, for if it had been, then other, more complicated, variants for sadardha should also be in use.

# 6.4.1 Yāmala

cerses 167-168

For the conjecture in 168b, see SANDERSON (1986), p. 186. The author now reverts to a description of layers that are as it were inserted between the equilibrium of the powers that defines the Trika and the fivefeld

expansion. This gradation is reflected in the construction of the Trika's mandala in which the Matayamala is slightly below the Trika:

"In the (Saiva-)Siddhanta the throne culminates in the (nine) Powers of Gnosis. In the Vâma and the Daksina schools it is extended to incorporate Sadāšīva. In the Matayāmala it rises above Sadāšīva to end in the Conscious (samunā). Here in the Trika it goes even further, ending only in the Transmental (uninana)." 29

See SANDERSON (1997) for a detailed treatment of the issue.

Tran. ation of TA 15-319f as given in SANDERSON (1986), p. 181.

Matayāmala, as argued by SANDERSON, 30 stands for the Picumatahrahma-Matayamaid, as angular and a survive sin manuscripts.

This central stream of revelation is identified by Abhinavagupta as the Raula, that mystice erotic tradition which pervades the higher reaches of Kaula, that anyone the Bhairava-teachings and has indeed expressed its relation to the Vāma the Bharrava-reactings and the state of state and Daksina by combining the goddesses of both in some of its rituals. The and Dassing of the fire of the Picumata-Brohmay@mala) fit Yamala-teachings (represented here by the Picumata-Brohmay@mala) fit Yamala teachings (teleproperties) in perfectly into this hermeneutical 'rise of kundalini'. For they are located by Abhinavagupta in this duality-devouring stream of the Kaula centre at the point at which the perfect histori of Vama, Daksina and Kaula, claimed as its own by the Trika, is yet to be fully realized."3

### 6.5 The Five Faces of Sadāšiva

serses 169-171ab

The translation of prihaglihāvavivagāsu may seem forced, but the first meaning that comes to mind for prthaghhāva, "separateness", would be redundant.

Among the names for the five powers  $vid\hat{a}$  is just an infrequent variant  $\frac{\sqrt{2}}{2}$  for jiāna, but spanda for ananda is anomalous.

Having described the inclusive trunty of powers right from the beginning and having assigned a slightly lower slot to the Yamala, the author now wishes to explain the transition from the non-dual cults to the "outside", i.e. to the pan-Sava model of the evolution of scripture characterized by the pentad of powers. He does so by emphasizing again and again that, although the pentadic form is somehow built into the structure of powers, their actual division involves more of the appearance of duality, a higher degree of limiting adjuncts (upādhi), and takes place on a much lower level of the universe. For the lirst time in the text our author identifies the five streams of the Sastra with the five mantras, i.e. faces of Siva. In order to emphasize the structural principle on this layer of the universe he adds another pentad, namely that of the five angamantras.

6.6 Îśāna

gthy section that follows is a characterization of the five faces, but in

verses 171cd 174ab

It starts with the Isana-face, which stands for the appearance of objects mode. conserousness, but without a projection of duality. Since this face is directed upwards towards the light, its characteristic is that of dissolution. There is how. ever a subtle activity of the power of action in it.

The purpose of the following verses is to differe tre in the manifestation of the levels below māyā. In contradistinction to spanda. te this intermediate state which is defined as an indistinct vibration, the sphāra mentioned here allows of some activity, but is to be distinguished from the "normal" activity of the kriv īsakti in the "impure path" (aśuddhādhran) of the universe.

174ab quotes MVT 1.26. See SANDERSON (1992), p. 300ff, for a detailed commentary on this monistic reading of the otherwise purely dualistic state. ment in the Tantra.

### 6.6.1 Non-duality of Action

verses 174cd-175

I have adopted J<sub>1</sub>'s reading in 174c which gives the sequence snddha, snddhe tara [= snddha plus asuddha] and asuddha, and thereby avoids the awkward asnddhetara of the Ked. One could of course argue that this usage is elliptical and viaddhetara is more likely to be understood as equivalent to ninddha rather than as a drandra. This is not impossible: as the argument needs only examples of impurity, the "pure" could have been omitted and we might interpret 174c as "intermediate ( $\sin ddha\sin ddhetara$ ) and impure ( $a\sin ddha$ )" by reading sudelhetara in suddhasuddhetara as equivalent to asuddha. But I think the subsequent discussion and the visva in 174d point to the easier interpretation.

The last line is an attack on the Siddhanta model of creation, according to which Siva is not in contact with the impure levels of the universe. There load creation is initiated by a liberated soul, Ananta, who is vested with power and authority by Siva. It is not possible to counter the Siddhanta in this point derectly, as MVT 2.24cd-25 contains one of the classical formulations of this destrine that is quoted even by dualists. But from the perspective of the nondu list the Saiddhantika model is flawed, because it presupposes an influence of time on Siva. The following verses are devoted to this topic by denunshability 6 The Five Streams of the Sastra

ing that even in human experience there are instances where such a gradation ing that even in the mon-dualists that such a deliver are incomparably cannot be accepted, and much tess for Siva, whose powers are incomparably cannot be accepted.

vaster. This proves to the non-dualists that such a deism is untenable and the division into pure and impure ultimately invalid.

serses 176-179

The text is too elliptical here and I suspect a lost line after 176 that provided the

The quotation in 1771 d is from the lost Tattvārihacintāmaņi by Kallata and appears also in the PTV and the TA. 33 In the context of the Tantrāloka our auther tries to get a slightly different meaning out of the quotation. It occurs in a passage that describes the gradual obliteration of duality. In this process of meditative awareness of perception, differential thought (vikalpa) as well as the miss i.e. the sixteen moments of a perception, decrease and the thoughtfree awareness of the perceiver emerges (TA 10.200). The entry into Siva has only two turis, one correlated with the owner of the power (śaktimat) and one with power itself. One should concentrate on the second to gain omniscience and power to act (207), because the first is merely the full and undifferentiated consciousness, in which no objects and actions are possible (209). It thus transcends the world and is not useful for the Yoga of the Saiva householder envisaged by Abhinava. For this concentration on the second mri, he quotes Kallata and understands tritipata as the 'elapse of the [first] trifi', i.e. 'the second'. Nevertheless the api introduced into the same quotation in the Vārttika and

the hopefully simpler context lead to the straightforward interpretation for pata as "duration". For a similar conception, cf. the description of pasyanti vak in PTV, p. 4f; na hi prathamajūānakāle bhedo 'trāsphurat.

The verses up to 181 provide examples of non-duality in human perception. As 177ab indicates, the examples are taken from areas where individuals can allum to such a perfection in human crafts or art that their attention to detail is lused into a single act of intuition.

In 178d the meaning of prakarsati and the comparison of the mind with a sword is not clear. From the examples that follow, we can infer that the mind is able to extract details of perception in "no time", but applied to the sword the image is difficult to interpret.

3 vad ähuh (rikallatapitdali ngipäte sarvajitatvasarvakartrivaläbhu iti, PTV, p. 103. And TÄ taha coltum kallatetua srimtaä tutipätagali. läbhah sarvajitakirtetive tuteli päte "para tutih 10,208". DVIVEDA (1983a) adopts the reading from the PTV in his collection of citations from tast works, but Jayarulha's commentary (TÄV 10,208) has again a different reading out tutvitrihacimalmanih. Introduction approximational works.

Itt Commentary

ersurs INO-INI
According to the definition 34 the figure involved "voicing the notes so rapidly that they appear as if merging", which in western terminology might be called glassando. I cannot say whether this is achieved on a Vina as on a guitarby his transmits the tirst note on one string, but the point is, I think, clear the test glissando, i camior say whether the point is, I think, clear, the trained ting only the tirst note on one string, but the point is, I think, clear, the trained ting unity the discussed on the trained in a virtuoso figure that lasts only "a mo

ment For dhará (181a) in the sense of "highest limit", see TĀV 29.2, where it is i nderstood as painkāṣṭħā.

The preceding examples can of course work only in favour of Abhinavagupta. it one accepts his proposition that the objective world exists in an undivided state before being projected outside. The first perception always takes place in one instant and contains all knowledge, which is subsequently - as in 176transformed into action. The side-swipe at the dualists is to be noted: the "nondual reality" in most of the examples is something that can only be realized through becoming an "expert".

verses 183-185ab

For yavat in the sense of "even", see APTE (1986), s.v.

pātuñjalī is an attested variant (MW, s.v.) required by the metre. To demonstrate the point again and to elicit wider acceptance by adducing a sect-neutral acclaimed source, our author quotes Yogasütra 3,33. This Sütra stands at the end of a long section on the meditational techniques to be used for obtaining "magical powers" and proclaims intuitive knowledge as an alternative  $(v\bar{u})$  to the preceding techniques. 35

What was described more as a Yogic technique is in Abhinavagupta's interpretation transformed into an ontological statement. The magical powers envisaged by the Yogasiara (vibhāti or siddhi) are reinterpreted as the perfection of all things that appear.

4 The feelingal ferms used here are to be found in the sixth chapter of the Saughardinilan, in the passage on dhâtus. These are sounds produced by a certain right hand technique to the total technique as (continuity (6.125ab), After giving the subdivisions, the lext gues on to deproduce as (continuity (6.125ab), After giving the subdivisions, the lext gues on to deproduce to technique (6.125ab), after the technique of the technique of the subdivisions, the lext gues on to deproduce the technique of the techniqu

6 The Five Streums of the Sastra

verses 185rd-187ah tis an interesting feature of our author's theory of "supreme non-duality" that duality is not only included by a theoretical necessity, i.e. in order to explain the duality is not only to the date of adds' an aesthetic quality to an otherwise would we perceive, but that it also "adds" an aesthetic quality to an otherwise would we perceive our application of a philosophical level the notion of a God whose creation is for his own pleasure.

rerses 187cd-188nb Abhinavagupta provides us with several explanations of the word sādākhya in his commentaries on IPK 3 1.3.36 The present context still describes Sadāšiya. whose mantra-body is the source of further differentiation and who therefore exists as intermediate between duality and non-duality. As creation through maya has not yet taken place, there is only a slight activity of the power of action; the state is still a projection inside consciousness that is characterized by the power of eognition.

verses 188cd-190uh

The insertion of the antisyarm in 190a solves two problems in this passage. It provides the predicate, and avoids the unnecessary qualification of the "great knowledge" as "arisen" (pradurbhūtu-).

In a way this refers back to the objection raised in 24cd-25ab, i.e. that differential thought, which is necessarily the basis of the Śāstra, excludes the possibility of scripture being directly grounded in God as the non-dual ultimate reality. The problem was first dealt with by expounding light (prakāša) as being self-expressive, it is here repeated with reference to the intermediate state and it will be reasserted in 413cd, where the author says that the sense of the Śāstra, up to its formulation in human language, exists in the highest God, the thirtyseventh tativa, 190ab shows that the continuity of revelation down to lower lorms of expression makes the Sastra soteriologically effective. 37

tad in 189b must refer to firdhvapada, since the continuity of knowledge is emphasized in this passage. To understand tod as māyā would imply an influence of the lower on the higher, which our author would surely deny.

verses 190cd-191ab

The reading of Ked in 191h (asuddhādhvavidhāv ivu) would mean: "as if one's religious practise [were] in the impure [order of the universe]." But this is not

lo See TORELLA (1994a), p. 190, footnote 4. i inoproduu could be glossed as árraidpúdanaherah.

### TI Commentary

or text, as the line should give the reason why adherare excluded from true liberation in the next verse \$250 not w = 1 to say that the Vaispava's religious practice is act. an, but rendered ineffective because they pretend be

to serve to assume that it is the failure of lower doctrines the i.i., e a not different from the pure and to pretend that the practice shased in and leads to a freedom from impurity. The exand a . v/b would therefore refer to their inability to transcent the == foure and impure

□ . ✓ f serves to emphasize that their true religious identity er doctrines. Whatever the outer practise for reasons of see. you go be, it is the internal practise that defines the true status (the

= - v f the pussage is odd. We would expect the construction se these who are fixed in other doctrines [...] are not the ace who are consecrated as Salvas too are not Theree; d reader would then deduce a difference between sandactor. astre sampag d'hista that would be accentiated by to 1 e de descuir to maintain such an interpretation; neither is serve. ta, nor is it possible to give sair a a sense so different in and as would justify this interpretation.

erson to the difference between the liberating Salva religion and this allow access to merely incomplete liberation. But were The second of Santa religion there is a difference between the system. A vagupta bases his exegesis ("our systems", i.e. Admirga ".... e. K other streams the first strive for liberation of life, with

- - e - y proruse final liberation at death. 30 kt == 15 mentioned here explicitly under the heading Nas-5 4 No. RSON's interpretation of saiva as "one who fill as Te

The state of the s

\_\_\_\_

# h The Streams of the Sastra

occounted by Siva", rather than "I worshipper of Siva", for the second with its pantheon of exclusively female

The result of the State of the

are the count 1960 and committee on the end of the previous verse and to see the beaute the Samuel and the control of the heatest fruit, their seeme must reflect to the seeme that the majorist fruit, their seeme must reflect to the seeme that the seeme t as to head to exclusion could in the mer seebel wirefert the letter of amplication with a series of gradually the most This up to the sent for wis the "order of dissolution" che series. This up to the series are progressively dissolved in the time. From the context it is that the series of this must refer to the Siddhanta and the romanus which is to the series of the provided by the identificant in the monders of the Soldhold Sudden L. with namesa in IPK 3.13.

applicate reference to the Vision of the American and American Saidchantika scripture the becoments as identified the line five kalas. 22 After this identification The demonstration of the

Provide the Marin of a side even initiate outcastes.

Vincerra merprets the line of the way. The sense of fone could even interesting shapers for the ense of a verb connected to the word appropriate to th Fig. 12 ig teven split a mountain with one's

The Acceptance of the second o

p topprate to explain [the phrase] 'one should perform initiation of fig. a 1 with the head, – which is not to be done by force, as in the interpretation of the Kula."46

As a d before Rāmakantha was probably an older contemporary of our As a defere teamark must refer to pre-Abhinavaguptian interpretations ( is passage, but Abhinavagupta's omission of api could well be a response R. Gardha's attack on the Kaulas, This "Kaula perspective", namely that N. Bastilla Satisfaction in the lower Tantras, appears for instance kse taraja's interpretation of Netrakuura 10.11cd-11ab which ends a description of Bhairava with the following words: "This [form of Bhairava] his been taught in all Tantras. [but] veiled, not explicitly. My intention has not been recogn zed by anyone, [as it is] difficult to discern in the world." Nscmarå a tien quotes the same passage from the Kālottara and adds: "Such secret documes [like initiating outcastes] would otherwise [that is, if they were =1 ve ed be despised." As From this inside view the omission of api in Abhimay agapta s quotation brings out the real sense that has been compromised by Siva himse t only not to upset the Saiddhantikas.

### 6.6.2 The Emergence of Duality

This verse seems to contradict the observation made in the commentary on 92. amely that unmeya is used irregularly for cit. We can only assume that this was not perceived as an inconsistency by our author, and that the meaning of unmesa as cit in 92 seemed as obvious to him as the meaning demanded by the

Here wimesa is used to denote the second of the five powers, usually e led anunda, or else we have to understand cidnumeşa as "the opening

her words the passage, despite the optative, is no sidhi, but an arthusida

p, an api diksared itv atikavarthahi, apisahdapahinusya bhisiarthasia (apisah
t m v (a bhinah c) uvudas iva pare lisavapratipahanarthasinen vidhisuayahisian

v raso pari tabheduvan mlevehasi apia adadiksanam atripi kartavam ete saka

um ay to kulak arrati v a bedat kartavvam in The translation of the last class

bee free L. bringe out the palemical undertone. were free to bring out the polermical undertone.

The war problem proceduring rise sphintlerium 10.10 milmakine na key

I ductat the

man that you upyeld. Netrahattenddyoh on 10.11ah.

6 The Five Streams of the Sastra

of consciousness", which seems unlikely because we would then expect of consciousness, which seems uninvery because we would then expect oblightnment. More importantly, the first interpretation is confirmed by PTV on 33, 26 tp. 262), where the sequence is completed as cid, numera, weha, to 33, 26 tp. 36.

With this verse the three aspects of reality, namely non-dual, intermediate With this verse the times appeared to reality, mannery mon-attait, intermediate and dual are completed and the description of the other faces can proceed. Isana and dual are compressed. Isana Bibe only face among the five that has been described before and its position is indeed ambivalent. On the one hand it stands for transcendence, as it is turned mided amorvacine of the state o bwards the light and cannot escape the dichotomy between pure and

In the companison the kaphasameaya resembles the upadhiser they are absent. the powers remain in non-duality which is their nature; if present they produce duality, but this change of function does not imply a transformation of their na-

verses 200cd-201ab

The transmitted reading in 200c seems to make sense at first sight, but for the answer (especially 201d) to make sense the emendation is, I think, unavoidable. The opponent cannot leave this peculiar concept of hir itation unquestioned. The idea of "limiting adjuncts" (upādhi) suggests something that is external to adbeyond the control of what is limited. For it to be effective, according to the opponent requires that objects change under its influence. Limitation through wouldn't cannot therefore take place in a reality that is like Siva immutable even though identical with the world.

The verb upā-ruh is used a few more times in this text (234v, 269a). It occurs already in the phrase pramāņopāroha in the Wāsabhāsva ad Yogasūtra 1.9. which might be the ultimate source for the same phrase in Pratyabhijñāhrda-

no in the sense of "a little" (APTE (1986), s.v.) is the lectio difficilior.

A mentioned above 201d must refer to rishat/mabhede in the question. We can infer from the answer that the opponent tried to prove a division between Sakand the world, and tried to do so by showing that the assumption of a non-

 $\sim$  Sec 7 Å 15 204c, discussed in the introduction.

# Iti Commentary

is on would lead to an inconsistency in the interpretation of upadia. The areas of the ougstion is therefore as follows: limiting the areas of the ougstion in the areas of the ougstion is therefore as follows: limiting the areas of the ougstion is the output of the ou entative structure of the question is therefore as follows: limiting adjuncts only have an influence on reality, if we assume a division between Siva and the world. This is of course strongly rejected by our author, but with an opaque rigument (202cd). Assuming that "silent" means "inactive" here, we might interpret to a the following way: in the opponent's, i.e. the Saiddhāntika's, as count of creation there is a division between Siva and the world, that means from the perspective of the non-dualists, that the Saiddhāntika's Siva is notable to accommodate objects that undergo change. But as Siva is an all-pervading reality, there must be a place of contact between the world and Six we must assume – the objects are miraculously inactive, if Siva's nature is to re sun unchanged. With the absurdity of the idea proven, the author can affirm the unsurprising solution: the ontological status of Bhairava, as we have seen in previous passages dealing with the Pratyabhijñā theory of ābhāsa, is radically different from manifestation and any influence of the manifested duality on the manifesting light is impossible. Therefore the reading of Ked in 203d has to be dismissed, as it does not provide an answer to the question in 200cd. The answer cannot be the denial of upādhis and duality as in the Ked's readings, but lo show that all divisions are on the side of the appearances, and not on the side

### verse 204

For the opponent the discrepancy between the appearance and its source as regards their qualities is not explained, unless one would regard the one as real and the other as unreal. But for Abhinavagupta reality is the appearance of God as a variety of forms.

The opponent brings up a contradiction: if everything that appears is real. dreams too should be real, but dreams lack the causal efficiency that is characteristic of 'real things'. The author therefore ought to clarify his definition of reality and appearance. The issue is, however, not addressed here and the reader is referred to the section about dreams (92/ff, 1000ff). There the waking state is defined as the appearance of a variety of manifest forms, whereas in the dream state appearances are unstable. Despite their fundamental identity as appearance, causal efficiency is limited to the realm of duality, which means 10 externally perceived things. 50

= 5c=15% =0.1 % is for details.

6.7 Tatpurușa

rerses 2006/d=20700.

gamega is here as in 92 and 386d, but unlike 197c, used for cit! In 933a too promeya seems to stand for cit, but there the case is even less clear, because  $\frac{1}{1600}$  is not named and the series is used for a different argument, namely to describe the twelve Krama deities as an extension of the five powers.

In the present case the reason for the choice of words might be the image of "awakening", i.e. the arising of the light in the east, where Tatpurusa resides. being with the tive luces, but this light is – if we are allowed to extend the image - not the light of knowledge emitted by the moon, but the light of the sun, in which objects are manifested, antil they dissolve, when the sun sets in the west (Sadvojāta).

## verses 207cd-209ah

The author now tries to explain the name 'Tat-purusa' as 'its (i.e. the *Iśwara-taton*'s) perceiver'. The face is said to be "clearly recognizable", either because of the division between subject and object, or because it is the eastern face which is connected to the light. The details of this 'etymology' are however not clear.

It is noteworthy that neither of the usual sequences of the faces, the "vedic" starting with Sadyojāta, and the "vertical method" (daṇḍabhaṅgī) starting with Isvara are used here. The logic behind this sequence is probably to show that İsana, Tatpuruşa and Sadyojata form a group against the remaining three. namely iirdhwordhwa. Vännadeva and Aghora.

Here the fact that the Garudatantras, which deal with the cure of snake-hites etc., are associated with the eastern face has to be explained, but the logical connection to the previous verse, expressed by ata eva, is not evident.

The Gärndauntras, which would have to be dismissed as lower scriptures of purely magical, or medicinal value, acquire metaphysical legitimation in this account; their ability to avert negative influences is reinterpreted as a stabilization of tion of a creation that is always in danger of falling back into non-duality, just like children are more easily seized by the nine grahas.

= 2 213ah

wing the dictum that the teacher should expound the coments of senpure Abhinavigupta does not provide us with the text, but only with a summary of MVT 2 60ab. The connection of this quotation with the Isana face may not be a summary of the connection of this quotation with the Isana face may not be a summary of the connection of this quotation with the Isana face may not be a summary of the connection of this quotation with the Isana face may not be a summary of the connection of this quotation with the Isana face may not be a summary of the Isana fac se evident, but becomes clearer if we look at TA 9.310. There the same line the Mathin is quoted for a definition of "superiority" as implying "the state of pervading [the lower]" (valpiria). According to Jayaratha superiority is note. t importal or spatial category, but a gradation of quality. The higher is that which pe sades the lower.5t

### 6.8 Sadyojāta

2/3cil-2/4

Although this could be taken as an answer to the question in 200cd-201ab.its part of the definition of Sadyojāta who is related to the power of volition (necha-

CIND 215-218

The idea of a disappearance of all objects in Sadyojāta is developed in order to explain the characteristic of a specific group of scriptures. We would expect that these refer to the Bhittatantras, but there is no indication for that. The only correspondence that is established here is that between Sadyojāta and susapit.

inediated by icchā.52 318 makes it clear that "disappearance" is only the "manifestation of disappear nee" within the light.

It is short digression on reality, determinacy and the inconceivable power of God is perhaps motivated by the paradoxical description of Sadyojāta. It em plr ves the point that "unreal things" exist either as "real imaginations", or not at a , and that Sadyojāta's sleep is therefore only apparent.

to a protation is used in a similar context by Kyemarája: 'yo hi yanuda quindle in a samila context by Kyemarája: 'yo hi yanuda quindle in a samilar context by Kyemarája: 'yo hi yanuda quindle in a samilar context by Kyemarája: 'yo hi yanuda quindle in a samilar context by Kyemarája: 'yo hi yanuda quindle in a samilar context by Kyemarája: 'yo hi yanuda quindle in a samilar context by Kyemarája: 'yo hi yanuda quindle in a samilar context by Kyemarája: 'yo hi yanuda quindle in a samilar context by Kyemarája: 'yo hi yanuda quindle in a samilar context by Kyemarája: 'yo hi yanuda quindle in a samilar context by Kyemarája: 'yo hi yanuda quindle in a samilar context by Kyemarája: 'yo hi yanuda quindle in a samilar context by Kyemarája: 'yo hi yanuda quindle in a samilar context by Kyemarája: 'yo hi yanuda quindle in a samilar context by Kyemarája: 'yo hi yanuda quindle in a samilar context by Kyemarája: 'yo hi yanuda quindle in a samilar context by Kyemarája: 'yo hi yanuda quindle in a samilar context by Kyemarája: 'yo hi yanuda quindle in a samilar context by the sami

( ) that you 50.51 for the correlation of strought and rechil

6.8.1 Exerusity: The Instification of Repetition

Judgilg from the retaliation in 239 the hunta in 224ed is probably polemical.

For ancient (226) in the sense of "habituation", see PW which refers to Kuthásarítsüguru 24 95 etc

Kuthasartisugarte 2

gatah sa in 22/th could mean "you" as opposed to ayan janah, but the context demands a more general statement.

tis tempting to understand (rugha as "flood" and as referring to inundation, but krs ("plough, till") would then have to be taken very inaccurately as "cul-

ankarnkandahah in 227a could be understood as "sprouts and shoots", but the comparison with the plantain whose stem is considered to be "without essence" (asāra) is more appropriate here. For unimitasthāmim in 226, cf. TĀV 28.396.

The reader will welcome the lively interruption at this point. The opponent -here we might better imagine one of his disciples - accuses him of repetition and the response is a string of comparisons that aim at justifying the recapitulation of crucial doctrines. Mere repetition is of course rejected by our author

(e.g. in TĀ 37.31). 229 A similar comparison, with devotion as the axe, is to be found in Hararijaya 47.31.

verses 230-234

Without the conjecture in 230b the contrast expressed by api would be very weak indeed.

For the identification of kupittha, see MEULENBELD (1974), p. 536.

With verse 230 the author resumes the description of Sadyojāta. Although the Bhittahintras that are usually attributed to the Sadyojāta face are said to deal with exercism, the actual description in 232–234 applies more to the otherworldliness of what might seem to be a Kāpālika, or perhaps Pāšupata, practitioner. 33 But in the system of the pañcasrotas the Päśupatas (atimārga) appear as associated with Tatpuruşa, and this takes places on a different level.

9) By the way, the stereotype kapilional/libhāranu occurs, for instance, in Svacchundatantra 9,31c, in Yigavari(jiha, Nirvāṇaprakaraṇa, pūrvārdha, 18,10a is is applied to the mothers, it could describe Aghora in Netratantra 9,24a, but there the matter is not so clear. It we assume that the verses are construed symmetrically, i.e. that two Pādas describe one lace each in 9,23,25ab, then the attribute could indeed apply to Sadyojāta! On the other hand the lext applies this ilescription explicitly to Aghora in 10.4a.

III Commentary

Rather than referring to a specific group, this description seems to target as religions of the Śaivas in the world. Star This would be seemed that follows as an attempt to counter a possible of Shivish as opposed to the rengion of the Tantra, namely that the difference of the Tantra, namely that the difference of the Tantra, namely that the difference of the Tantra, namely that the difference of the Tantra, namely that the difference of the Tantra, namely that the difference of the Tantra, namely that the difference of the Tantra, namely that the difference of the Tantra, namely that the difference of the Tantra, namely that the difference of the Tantra, namely that the difference of the Tantra, namely that the difference of the Tantra is the tantra of the Tantra is the tantra of the Tantra is the tantra of the Tantra is the tantra of the Tantra is the tantra of the Tantra is the tantra of the Tantra is the tantra of the Tantra is the tantra of the Tantra is the tantra of the Tantra is the tantra of the tantra is the tantra of tantra of tantra plain the critique that ronows as an alternative entitles at possible objection to our author's yoga-based interpretation of the Tantra, namely that the domain of the tantra, namely that the domain of the Satva householder random  $a_{\rm cel}$  and  $a_{\rm cel}$  with a question mark,

6.8.2 Critique of vairagya

This critique of vairagya is soon interrupted by a question, but taken up in the

There is a parallel in II.110–111, which attributes the idea to a "gam," 55 It seems to be a critique of the concept of detachment (rairagya) and the corresponding yogic technique of pratyāhāva. Our verse summarizes the idea that an active withdrawal from sense objects, thought to be facilitated by pain, cannot be successful because the mental flux does not even in pain come to a standstill; on the other hand it rests and becomes detached even from a pleasant experience, if satisfied through the knowledge of the object The conclusion in the parallel in II, 112 is that only a passive detachment can produce the falling away of mental activities. To try to actively "pull back" (pratyūhāra) from mental activity, only "cements" one's dependence on the mental flux. As mentioned by TORELLA, 56 the same idea is to be found in Svabodhodayamañjarī 12,57 but one has to consider the possibility that the phrase goes back to MVT 3.6cd (quoted in IPVV III, p. 262).

In this verse the author tries to adduce the Yogasiira as support for the theory that knowledge is superior to detachment. 236 sums up Yogasiitra 1.15-16:

See commentary on 22 TORLETA (1994b), p. 491.

6 The five Streams of the Sastra

atşuması 161 purmi purvesakliyater guğuvintrşiyyan [16] The translation of the passage is tendentious in order to make Abhinavagupta's The translation of the passing of the translation of the make Abhimavage point clear, namely that knowledge (khyňtí) is superior to detachment.

6.8.3 Excursus. The Motive for Creation

The expression path an kupvase, lit "if you are not offended", occurs in IPV 15.12 (vol. 1, p. 201).

Despite all efforts 237cd does not yield any sense — J<sub>1</sub>'s reading is only accepted for metrical reasons = , unless one would emend it beyond recogni-tion. One can imagine that an elaborate word-game on duality or division was the source for the corruption, and that akāṇde in Pāda c is perhaps wrong for akhande (cf. TĀ 4.270a). The expression khandanadāyi in the answer would be m accord with this (241), but I would not hazard a guess at the reading.

For msht, see commentary on 124.

238c echoes the MVT's description of rāga: rāgo 'pi raŭjayaty enam subhogesv asucišv api 1.28cd. 58

Despite the problematic line the argument seems to be clear: the opponent cannol reconcile a mind searching for pleasure with an eternally immaculate consciousness.

The author did not forget the accusation of repetition, made by the opponent in 224ab, and sees his pedagogic approach justified.

yoga is understood as "manner", "mode".

ripariciam is not attested in the dictionaries, but might be glossed as weigin (pra)pañcitam. Cf. PTV p. 59: tad eva asmābhih vipañcitam iri and Nareśvarupariksāpvakāsia, p. 88f.

The following passage tries to answer the objection made in 238, which concemed the contradiction between the natural "desire" of consciousness for objects which jeets, which are by nature impure, and its own purity. In 241 Abhinavagupta

3x. Adopting the variant in the edition, see also the quotation in TAV 9,200ab.

<sup>54</sup> As SANDLESON has shown. Abhimavagupta's philosophy aims at the Saiva households, not at the ascetic (SANDERSON (1986), p. 202) and the higher levels of his Trika rotable. Trantic asceticism with its insigma, i.e. mailed locks etc. (SANDERSON (1997), fo 20)

ptersur strothak kathiro varràgyábhyásavagaluh | nyahuna nimiha upadrisuir | Quoted will varranis in TAV 4,257 This small work has appeared in transition in GS 011 (1989), but the text is unfortunately not yet published.

### III Commentary

Sizes that the manifestation of duality in a non-dual reality does not bring out a division in the manifesting light itself. But in order to produce the appearance of duality, which is primarily the antagouism between the subject and the object of experience, the "power of Siwa" has to create lower states of contract to the product of the object of t sciousiess, in which this duality can be perceived. Those states, i.e. conscious ness as knowledge (mitirūpā saņīrā), naturally follows its objects, just like maness as knowledge thirtings said to dissolve into the elements from which they

A general example to explain why consciousness, because of its fullness, has the natural tendency to flow into lower states. The same idea is quoted in II. 100-101, but no source for the quotation is known.

### verses 246ed-247ab

The opponent seems to accept the natural flow towards objects, but not its selectiveness. If this selectiveness is not due to any external influence, but to its own determination, it would follow that consciousness is necessarily connected in desire

## verses 247cd 248ab

Abhinavagupta cannot deny this, but phrases his acceptance very carefully, and then reinterprets this peculiar kind of raga as merely the toleration of the influence of samething else, rather than a desire for something.

### 6.9 Sadyojāta (continued)

The opponent tries to stir up another contradiction, but the author is suddenly eminded of his main topic and goes on to explain the western face of Sadisiva the terminology of the process of perception. The passage describes how co sciousness becomes contracted and is gradually emptied of all the parts in volved in the process. The completion of it leaves the consciousness in a void ar to the state of dissolution at the end of a kalpa. This is then linked to Peri the deity presiding over the resorption of the universe (multidia).

= 01 point the author provides us with an overview of the correspondence

6 The Five Streams of the Sastra

hereinion of Rudra refers to Sadynjäta. The future tance (kit) between the eaustil detires (carrattesyam) and the live faces in order to show that the description of Rudra refers to Sadynjāta. The future tense (bhaviṣyati) indicates that Vāmadeva and Aghora are still to be described, indicates that Vāmadeva and Aghora are still to be described.

indicates that variance a data of the reading kajo is based on the required sense. The emendation of the transmitted reading kajo is based on the required sense. The enendation of the translated reducing adjoins based on the required sense Brahma". Ahlinavagupia uses *ubjujah* (TA 26.2) for Brahma, which does not Brahma Apartial when that he does not hesitate to play with words. To help here except that ji - which would be formed analogous to sarojin, which assume an error for kiji - which would be formed analogous to sarojin, which gauested as an epithet of Brahmā - is paleographically conceivable and furpre restores a na-ripula from a Pathya Śloka.

This would lead to the following set of identifications:

Sadyojāta Rudra

Sadyojaia Rudia Taporusa Isvara Jšana Sadāsiva Vāmadeva Visņii Aghora Brahmā

If we compare this list with the one given in the infroduction, we note a transposition of Rudra and Brahmā. Since the identification of Sadyojāta with Rudra is comborated by the wider context and cannot be due to textual corruption, we cannot but assume that our author has aftered the identification, to which he in other places adheres, <sup>59</sup> to fit his context. That this should be done with such an important category is remarkable.

In the present context the use of these deities has notable implications. As the set of kāraņešvaras sometimes includes auūšrita as the sixth, the identification hints at the correctness of the highest, sixth "stream" (srotas) above lana, lt is perhaps also a way to suggest that in n sense Sadāśiva, who represents the Saiva-Siddhānta, is not the deity that - as in the Siddhānta model encompasses the whole canon through its five faces, but that Sadāśiva's scope Breally that of the Isana face, and that the other faces are open to a different exegesis, namely that of the Trika. In other words, to confine Sadāśiva to the upper face is to limit the influence of the dualistic Siddhānta to a part, which is

9 Ct. Brhadvimersnii III, p. 309; iata eva brahuminilayu viymikmuho rudratahir Tivara-bhrimadhvah sadasuvardivahrahuminidhro vidishidimakashikisopämopuvipadah karana-sajaniyahah paramesvarah. Here the seijitenee of causat deities corresponds to the nonnat sajuenee of faces beginning with Sailyojäta (see introduction). Five causat deities are men-semasambhapuddhai, Nirvanadiksaviiltu, 233–236, and the tist in BRUNNER-LACHAUX (1977), Appendix XI

seen in the interpretation of 165 – excluded by the defining A other indication of the tendentiousness of Abbinavagura's are is that the sequence of the five faces will culminate anomalic, and Agbora – the two faces that are part of the sadardia. and Aghora – the two faces that are part of the sadardha and seements

and serve forces us to understand anya in 254a elliptical is an

Here wird hrahman is explained in a way which reflects the capacit e faces or powers to remain internally undivided (199ah), while a g dr s n on the outside. The image of the five-faced Sadsiya va s, contributed but undivided structure, and the doctribute e en time e mains al five powers, but emphasizes only one, is reflected to be = 11.21 each of the five faces is again fivefold (378). This doctrine may a the fact that a clear correlation between one power and one fact e - emerge t. m this text.

in 254 (the time caused detties (kāranesvara) to which these five faces are: e regod red and their name explained as the 'causes' for the produc-

The disconption in 256 possibly attempts to circumvent the least the state of rudra, being described as "contraction", i.e. the absence error of the stage of creation.

The queet on an 25° to IPK 3.2.1: "Such being the structure of reality Plats." de. the procedes over the state in which this subjectivity etc. . B: = a and Visnu reside in the flowing of the differentiated organ

e inserted by K and Jy the following - metrically area-·= = 3 rc= 1

- r ad am en nament lumus kedaest e -= | Francis palensi n araprata |

- 40 - 64 ·

Achough bhrama is certain y pt on of hrahma. I ain unable to emend Achough buranut is certainly pt on of brahma. I ain unable to emend the ameaningful center of which inakes the question whether to include the pussing less relevant

ones 259-259

free all find Saive in apprelant to the state of the said of the

the recorption of many the many Hamilton to Sadyojata, although 'conrecomposed attroops conproduction of scripture

### 6:. Vāmadeva

Hand dealt with the Tillian to the pite being the "highest" is devalued The mability to moude the action of all with the eastern and the western used which are within the continuous to the remaining \* faces to Varnadova = 1 kgn ra \* The next ten verses 260-270 seem describe Varnadova, hus him no mail rigit often remains opaque

Turn the tan the uniter or a sthitt-phase, which correspond to Vinates. The eripha : " " " or troborated by 263cd.

Destendingston of emp. = w the state of deep sleep susupta prompts a we attemption of the pallage the five states of consciousness, i.e. waxing. The send sleep the first and the one beyond the fourth. For details. errepenage starting with 921 d

 $\frac{1}{2} = \frac{1}{2} = \frac{1}{2} \left[ \frac{1}{2} \left[ \frac{1}{2} \left( \frac{1}{2} + \frac$ 

The second of th

e second ribhuh is probably corrupt; perhaps we ought to read problude a

This verse shows that each of the five faces is not simply correlated to one of the five powers. There is indeed an emphasis on one power in a specife lace – according to the table given in the introduction Vāmadeva should be linked to finanda and this is certainly the background for 275 –, but an emphasis of o in an organic, integrated whole. The pentad of powers works in each face and for this reason each face is again fivefold. I suppose that the author would justify this with the sarvasarvātmakavāda that he has already mentioned lef-132, 253 and 378).

This explains that the experience of void prevalent in Sadyojāta prevenis the differentiation of being and non-being etc. The conjecture in 269b is based on the quotation in the next verse.

aseyo 'sti nijānnani | jadājadānām apy evam nāsty asāv iti niścayah |

In 271b one Śāradā mistake can lead to the opposite sense: J<sub>1</sub>'s reading rumsta could mean "becoming conscious of own and other [and thereby obliterains] [1] But cidaimprănană is more naturally connected to supporting differentia-

The source is Utpaladeva's Ajadapramātṛxiddhi 1: yathā sadasatāṇ naira

tion Cf. IPV, vol. 1, p. 242; iti tadanuprānitā vikalparūpatā.

 $v\bar{a}mah$  in 274d could mean just "adverse to", but the preceding two lines suggest this more witty interpretation.

6.10.1 Vāma as Beauty

Here the general characteristic attributed to the "left stream", i.e., the technique of attraction iii erotic magic, is reinterpreted as an expression of the aspect of

manda and saubhūgya. Elsewhere (TĀ 38.27d) Abhinava talks of this stream as being interested mainly in stragical powers.

werses 2/8-2/9. This describes the desire for appropriation as the main focus of meditation in

the Vanta. The na transmitted in all the sources in 279h does not make sense, but is an understundable serihal error

The introduction of the quotation by tathā evokes suspicion about its authen-The introduction in the question and the following verse – would have to be a micity. The minds and the same all sources transmit it. But more important than the decision to retain or dismiss the verse, is the question as to its source: it grante decision to the Source: it occurs in the Nivaguidasikārijava (4.46), which is sometimes thought to be not necessarily later than Ahhinayagupta, but a work of which he was not aware. The historical implications of this quotation might lead one to argue that this is one of the "floating verses" which appear in different works, but until more works which actually contain it are brought to light, we must assume a direct quotation. The possibility of the verse being interpolated in the Vārttika does not solve the problem, as our author quotes it again in the Parātriņišikāvivarana (p.229)66 and adapts it in TA 5.94cd-95.

DytVEDA had tried to defend the theory that Abhinava knew the Nitvāsodaříkimura by referring to the phrase nityātautravidah in TĀ 28.123, whereas GOUDRIAAN thought that Abhinavagupta did not refer directly to this text. 67 In the introduction to the second edition of his Nityāṣodasikāɪˈnuva DVIVEDA reaffirms his conclusion by presenting more evidence: "It is now established beyond doubt that during Abhinavagupta's time the Nityāsodašikārnam was a well-known work, as he mentions not only the 'knowers of the Natyatantras', but also quotes from the Nityasodasikarnaya [the verse starting kämena kännayet in the explanation called Taltvaviveka as well as the phrase enkāragatam bijam." 188 II we take into account Jayaratha's metition

os See GNOLI (1985), who refers to the Värriika. Inturdates 281–283 and provides further of GOI DRIAAN AND GUPLA (1981), p. 60.

So obhimengapiwa na kevidaga anyamataravida eco sagriah (upo 19; N), api in parätrias-dosari (4.36) in, e-akianganna bijana (4.70) in ea tracatan nya smarvata ni annam anyasadasi esu jansalaha esu jansalaha ayif ay atra aisu vivilalasyarasurah p. khai

### III Commentary

The second deviation of the states of the control of the states of the control of the states of the the Variation for the explanation of the raindarbias. Was it seen to be a comparatively recent text that – despite propagating a pantheon that is quite different from Abhinavagupta's religious world – inherited material from the Amost extract vanuasionas, such as this peculiar exegesis of kāna? This could at les st explain why Abhinava quotes this Tantra, whose position in the  $\hat{s}_{ava}$  canon is marginal. "being known in this canon only to itself" 70

The two earliest commentaries on this text that survive are the Rinningrani by Sivamanda and Jayaratha's Vivarana. The verse in question is introduc only the assertion that merely by knowing this practise the mantra-practitioner is transformed into Kama. Sivananda then interprets the cryptic verse as describing the yantra of Kāmarāja and assigns its five parts, i.e. kāmasham, k. mamadhvaxtham, kāmānkusapnīfīkṛtam, pāda c and pāda d, to the five bījas of Kāmarāja: hrīņi klīni aiņi bhīni strīņi, 71 which express the five forms of Kama (kama, mamnatha, kandarpa, makaradhyaja, mohana), 72

This reinterpretation of a key term of this system of the left stream is intended to show that "desire" - from the higher perspective of the Trika - describes not a technique to gain magical powers, which according to Abhinavagupta is the main aim in this part of the tradition, but in fact only an aspect of the allencompassing process of perception: the appropriation and enjoyment of the

verses 282–283ali la the Netratantra (11.8) the knukaras are part of the pantheon of Tumburu, i.e. the form of Šiva worshipped in the väintasrotas,

Taninot sure whether my conjecture in 284a is beyond doubt, but the transmitted reading, i.e. "one pervades the body consisting of prāṇa and subtle body". ted reading. As the second more doubtful. The of Intivity in 284c is also suspicious.

verses 285cd-286ab The text now turns to an explanation pantheon of Tumburu.

It is clear that the four powers of Tumburu are reinterpreted in this passage as partly congruent with the standard set of five powers, but the -vidikriyāh in 188b poses some problems, vidi is the form of the root in the Dhātupātha (vidi jiiane) and a more natural translation would have to understand ridikrivā as the "act of knowing". 73 But as four powers are demanded by the context, vidi must stand for knowledge and kriva for action. unmeşa again must stand for cit, while ananda could be symbolized by Tumburu in the centre of the pantheon.

Furthermore the inconsistency in the iconographical description of Tumburu mentioned by GOUDRIAAN 4, namely the anomalous five-headed Tumburu in the Netratanitra (11.3), ean be explained - on a theoretical level - with Abhinavagupta's theory of Tumhuru being the fifth in the middle of four powers, but being subdued by them.

### verses 288cd-289ab

We have seen above that the transition from one face to the other is nowhere clearly indicated in the text; there might be an intention behind this apparent lack of structure, namely to suggest that the five faces of Siva form a single indivisible process: the five powers are a dynamic whole, which is differentiated only through shifting preponderance. From this perspective the present verse can be interpreted as describing two aspects of the nature of Siva: his nature as Vama, i.e. as connected to four powers, as well as Aghora, whose nature is to obliterate prior differentiation and who therefore does not really allow a "count-

SANDERSON (1990a), p. 157.

saabersaan (1990a), p. 157.

uthe asam sampruvaksviuni pravogunu blava durlabham [44]

yena siphistamarrena sadluiko madumiyale [
Rjusmaarsinii] atheti uuvum muhaphalaun durlabham sakipatavihindaim vana pakena siphahunarrena gurumukhail tabahuniitreun, muxihaiam rinery aribah saba
kena siphahunarrena gurumukhail tabahuniitreun, muxihaiam rinery aribah saba
kah adhiganid madandiyale wayani kituo blavatiy uribah [67khunaripwantom bikah adhiganid madandiyale wayani kituo blavatiy uribah [67khunaripwantom bikah adhiganid madandiyale wayani kituo blavatikon konsatkan rakona a kaykah adhiganid madandyale wayani kituo bhuratity urihih | frikhuuriprahamilan ita iban ni atra bijapaheukani watunan sidhwini kotusaikan rakan ca kasa selema ale bijapaheukuni urati lirini klim nini hlim strin ti kumathami kasa supena brinika nimana siluuni vad bijan tat kumanahiyashkan kimaswi klimb even dhee sihuan kumadanjiniktani ukun tal end hijadawan kimaswi klimb even dhee sihuan pasiwodinena pajikituni khumin khumiyat kimini iti dhiliyani ek irmaiyatpatiya siddiyani ahindadhiti int idiliyani ... Deretiyed wa ek irmaiyatpatiya siddiyani ahindadhiti int idiliyani ... Deretiyed wa

<sup>-</sup> dha et lot kanavrl.
- on the verse

<sup>6</sup> The Five Streams of the Sastra

<sup>73</sup> See TÁV 3,133cd. 14 GOLDRIAAN (1985), p. 53

T Commentary

ing" of these powers. Formally the verse is a connecting verse typical for one

# 6.11 Aghora

It has been mentioned above that the sequence in which the five faces are m It has been mentioned above that the sequence in which the five faces are introduced starts with those that play only subordinate roles in the Trika, ending the sequence with Aghora emphasizes the segment of the canon that deals with Bhairava and is therefore nearest to the Trika. In the following account of the southern face, Abhinavagupta argues as fol-

for the rollewing second to the non-dualistic Sastras, the power that manfests this face, i.e. the power of action, is interpreted as that which nullifies poor division, thereby conforming to his description of non-duality as a rejection of duality. The aspect of resorption inherent in this concept accounts for the destructive practices prevalent in this part of the tradition, 76 but its fundamental structure, namely the "uprooting of duality" shows also that it is superior to the

We might add another thought: the doctrine of unification through action that our author expounds in the sequel can also serve to explain the working of ritual action. Unlike the Siddhanta the Trika has the problem that in order to explain how initiation can produce the liberating unification with Siva, it has to reinter pret action as producing or embodying knowledge. But if the power of action necessarily leads to unity, ritual action too, besides expressing the underlying unity of the factors of action, will lead to this unity.77

### verses 289cd+292ab

The qualification "carefully" (sādaram) indicates that we are not dealing with outright destruction, but as with a controlled fusion,

erses 292cd-294ab The "subtlest power" is rite

paravadhan, lit. "in the highest limit". The transmitted reading paramadhan

The description of kriva evokes the image of a ferocious emaciated goddes is meaningless.

5 + 0 R 08 (1994), p 48 49

6 The Five Streams of the Sastra

that is eager to devour the offerings made by the devotees and becomes full in

6.11.1 Unification Through Action

the question prompts a discussion on action 1–308ab) and its agent (308cd—The question prompts a discussion on action 1–308ab) and its agent (308cd—146ab); the main thread is taken up only in 347, where Aghora is identified with the krivašakti. Abhinava's position that the power of action corresponds with the krivašakti. Abhinava's position that the power of action corresponds to the non-duality inherent in the Bhairava scriptures of the southern stream—1. Hourd subtly in 289cd—18 now restated and defended. indicated subtly in 289cit — is now restated and defended.

The author counters by adducing a grammatical parallel, <sup>50</sup> namely the status of actions as expressed in verbs. There is a discussion of this in Kauṇḍinyabhaṭṭa's

"With this in mind it is stated in the Vakyapadiya - see there - that 'the activity (bhâva = kriyâ) described with verbal endings is non-existent'. And this activity [cooking by default] is said to be diverse in form; blowing [?the fire] heating [the pot] from below and effort. For it is proven by experience that the knowledge of those diverse [activities] is [understood] from thesense of, for instance, the verb 'to cook'. And this [manifoldness] does not entail a multiplicity of meaning." 80

This proves for our author that not only in language, but also in reality, action has the power to unite objects. But in 296ct1-297ab he wishes to go further by saying that this fact of daily experience and of grammar is only explicable if we assume a single reality of which these constituents are interdependent parts. The problem posed by objects with different natures becoming one through action therefore cannot occur, action only makes manifest the underlying unity. In 297cd-298ab the opponent introduces the view that "cooking" is just the name

b. Cf the quotation in Pratyabhyjiáhrdava 8.
For grammar being the model of many philosophic argumentations in the Pratyabhyjiá, cf. Torkella (1987).

to etad evádája "asatrvabhája bhavar co tispadair abhidhírate in vákvapadíssan an drainassam avan ca valpárah philokorni ádhahsamiápanatrvaramarvádianiadrupena sagan pacaiti jadan tanuaprakáraká bodhasyánabhavásiádhan at na co náne tíba taiapanih, Vásyákaranabhíssanasára, p. 2

III Commentary

of disparate actions, but their convergence in a single para-For the same reason refers to 297ab.

28 . Wh.d-301ab

as opposent disagrees with the theory of unification through action and adjusted perception, in which different causes are in the contraction of t oppenent disagrees which different causes are implied with a during the process.

= 11cd-304ab

er emphatically rejects this view and shows the inconsistency argumentation: in order to explain action we cannot but assers renue between, for instance, the faculty of sight, the lamp and the re-= pr c= is ultimately unreal. If they were separate entities, no single e from their cooperation.

Mcd-308ab

### 6.11.2 The Agent

- r = 308ad-309ab

from the assertion that Siva is not divided by the results and agent ti = , the opponent raises a question on the concept of the largest age and st notion to the universal agent Siva: Even if we accept that S. fact, en unifies objects and thereby destroys division, it is not az ed agent, i.e. consciousness identified with a body, relates to # #

of the opponent's phrase "katham pasavah kuryuh" Fx 55 to evidently self-contradictory and therefore rejected.

en pet is one of the stock examples used in later a petris one of the stock examples used the pecrally to distinguish the efficient ("poter"). - 1 . 1y )

A The F. & Streams of the Sastra

The option 311 d = 1 to the conclusion of the logic file of the option o son the course of a large of a line, but after a first line of objection, can resting of annuals.

position of rainal are necessary also be re-1 increased as the reapproximation and as tell it is on-difference of the potter with Siva, then ee potter would partial: "Iversal causation and would in a sense also be the agent in the pricks." It is and therefore everything else, as Siva is the cause for computer

After this preparatory  $= \frac{1}{2}$  and follows a serious objection: The law of karma, se the future effect of action in their agent, would be rendered invalid by this

This describes a fact that a superposition and at the same time immunizes his position against = y the action; there is in fact no result of past actions, but only for those when have this insight. In other words, objections are useless, because those which is not a superposition of the superposition o

This is a side-swipe against the Saiddhāntika, who maintains that in order to te finally liberated it de h. he initiate has persevere in his daily observance merder to nollify the Jarma that is incessantly building up. 22 His life after imhand is seen mere y as the rest of his prarabdhalama, which continues like

a piccer's wheel, but it dos ned to come to an end. S The dual stic S. A. S. ddhanta explains the unliberated state with the concept Amula - an impurity see celved as a substance that has to be removed by inital. . with m and its products, whereas Abhinavagupta's interpretation in the ed c 1 MVT 1.23cd which defines mala as ignorance. Accord-

Which is the control of the control

# IIt Commentary

to school this "impurity" (mala) falls into three parts, āṇaya, kāṇṇa, in pyry mala, which means that both māyā and karma are reinterpreted a

Tenses 376-378ab

Abhmayagupta here describes and refutes the theory of an inactive, merely ex-Abhmay agupta here describes and refutes the decry of an mactive, merely experiencing consciousness whose "agentship" is only apparent. For our author this would contradict the nature of consciousness, but the opponent steps in by this would contradict the matter of conscious active praken that binds the inactive soul I inderstand this as a philosophical pattern introduced by a Saiddhämika who the statisting of praketi, means  $m\bar{a}y\bar{a}$ , which in his dualistic system is different

erses 31 Sed-320

By rendering with \(\bar{a}\) not adverbially ("wrongly"), but rather freely as "nonsense". the translation intends to capture the cumulative effect of the intensive jegivale "to assert obstinately"), 1971hā ("wrongly") and the derogatory description of ose who adhere to this doctrine as misguided. The force of grhe is not clear to me (perhaps "privately"?),

In TA 10.46-50 Abhinavagupta allows a metaphorical interpretation only if there is a real entity or quality to which the metaphor refers.

I suppose that parigīyate implies "taught in the Śāstra".

As far as I can see the verse only makes sense if we understand prayofana in the sense of prayoga.

The second line is possibly corrupt, at feast not understood by the present assertion to the pre thor In the first pada the transmitted text is unmetrical; without an intelligible second half the conjecture is of course extremely tentative.

Here the apponent, or a disciple, offers a solution for the dilemma of an active I thought to be identical with an inactive God.

on Eiranstantia 2 t1ff, see GOODALL (1995), p. 149ff.

6. The Five Streams of the Sästra

verse 326 This verse might be directed to his young students, but could also be just the usual insult of the pitroipaksa.

In other words, a differentiation in these three qualities is not sufficient to uc-In other words, a differentiation in these three qualities always coexist as count for individual agentship, because these three qualities always coexist as

potentials.
In translating this set of question and answer (328–329), I took name as an intranslating this set of question and answer (328–329), I took name as an intranslating this set of question and answer (328–329), I took name as an intranslating this set of question and answer (328–329), I took name as an intranslating this set of question and answer (328–329), I took name as an intranslating this set of question and answer (328–329), I took name as an intranslating this set of question and answer (328–329). in transianing disease. 328 could also be the objection, weakly indicated indicator for the question; but 328 could also be the objection, weakly indicated by kim, and 329 the answer. 329 would then run smoothly into the next verse, but leave nature as introducing the answer—which is very unlikely.

Abhinavagupta now reduces activity to a quality of knowledge pertaining to God. The conjecture in 332h is only an attempt to get some sense into these difficult verses.

This is a short discussion of various theories which are then rejected. In 338, for instance, the possibility that the self is the agent not by virtue of its own activity, but by manifesting universal agentship through its qualities, is briefly mentioned.

This, however, would conflict with the theory of liberation. If the presence of those qualities alone would be sufficient to experience the result of actions, then - given the pervasiveness of the selves – a liberation from karma is not possible. as their presence in other selves would be enough for a reappearance of karma.

rerses 340cd-342ab

From here on follows the author's conclusion. If God is the ultimate cause for every part of a complex process that seems to have its own causes, nothing remains to be done for the individual agent.

Perses 342cd-344ab

The universal causation by God extends even to the minute details. This conclusion, derived from the Pratyabhijñā doctrine of manifestation and of God's

# III Commentary

lute autonomy, leaves nothing to do for the individual. 343cd could also be a sanother attack on the Siddhanta concept of indirect causaliin through

# - s 344cd=345ab

It sof course impossible to say whether the Śāradā manuscripts used for the Kelly read the avagraha in 344d, but 'bhede would not serve the algument that was raised in 313. There is no indicated that was raised in 313. There is no indicated that was raised in 313 to one of the influence of the could independently of God create karma or be influenced. vidual soul that could independently of God create karma or be influenced

### erses 346xd-347

The author finally takes up the main thread of argumentation by identifying the wer of action with the southern face (Aghora).

parā in 347h could also mean that the kriyāśakti or the Aghora-face is iden-tihed with the parāšakti. 85

Here the fact that Aghora is directed to the South is "explained" with the second meaning of the word daksina. The second line is not clear to me.

The opponent, probably accepting the previous argumentation, wonders whether anything can ever become an agent. But for Abhinavagupta, who cems to understand bhāvāḥ as "heings" rather than just "things", this is the starting point for a description of the liberated state.

### eries 350-352

In order to put the doctrines connected to this face into the right perspective following passage has to show how this power of the southern face is repo tible for liberation and is therefore appropriately called "non-terrifying" archora) and "kind" (dakşijia).

### er el 353 354ab

• en 496

The real quotation of MVT 3.33. There the powers of Siva that are "not terare attributed to the goddess Para. In the preceding two verses in the 6 The Five Streams of the Sastra

MYTthe terrifying powers had been attributed to Parapara and the "extremely temfying to Apara.

terus 354ca-55500 The quotation is of Spandakarika 48, which is also quoted in TA 13.266. The The quotation is or opanious and the first its also quoted in 1A 13.266. The last also used in Ksemaraja's Pratyubhijūāhṛdaya. Sūtras 11 and 12. for Abhinavagupta the comphasis must have been on 'jūātā' to which I have for Abhinavagupta the complastion subordurated the other attribute. for Aphinavague and the subordinated the other attribute 'svamargastha', which by the way, is omitted in the parallel (TÅ). For the different interpreta-tions of the commentators on this verse, see DYCZKOWSKI (1992).

### 6.11 3 Phonematic Emanation

The power Pará mentioned in 3.54 is not only one of the three powers of the Trika, 86 but also a name for the highest form of speech ( $para \ vak$ ). In his attempt to associate the power of action, the goddess Parā and the highest level of speech, Abhinava now proceeds to give an account of the "great creation" (muhāsrṣṇi), i.e. the creation that starts with the Sanskrit alphabet. 87

The transmitted reading is inctrically faulty and an emendation to krodikrtau seems to be the only way out.

The first creation that appears when the power of action "opens up" is the Sanskrit alphabet in its normal order (mātrkā), 88 i.e. from a to ha. This happens on the highest level of speech (para vak), where a differentiation of letters has not yet taken place and they therefore appear only in an abbreviated form. This indistinctness expresses itself on the phonetic level through the grammatical rule of contraction (praiyāhāranvāya) according to which the combination of the first (a) and last letter (ha) of a series encompasses all that lies in between. The lack of differentiation in this contraction is expressed by the bindu, the dot that represents the  $a_{1113}vara$  and is interpreted as the undifferentiated reality. "By resting in the bindu" the first articulation or awareness of sound is that of

See SASDERSON (1990b)
 See PADOIX (1990), Chapter 5: Phonematic Emanation, and especially p. 306ff.
 See TA 15 115ed-120c for the ritual placement of this series of letters onto the body (midure).

Iti Commentary

rses 357cd 365ab

n this passage the importance of the Śāstras created from this face is emphasized through the complexity of its description. One might consider to emend *bhava* in 362a to abhāva in order to add a

One might consider to emend blava in 362a to abhāva in order to add a toarth state of absence of both fullness and emptiness.

\*\*vamācāra\* in 364d is translated as "transcendence" according to a definition given in TĀ 15.278, where the practitioner is enjoined to perform the fitted with the impure left hand, "as it goes against saṃsāra" (saṃsāravāmācāravān), which is explained by Jayaratha: "The [practice with the left hand] is opposed to the world of transmigration, excluded by the world and therefore a secret

The point of samkalpasatyabhava in 364ab is not clear to me.

verses 365cd 366ab

My restoration of the verse with three conjectures can only be called tentative. but e and  $\phi$  in Sarada are easily confused and the *tra* in *trasta* can be explained as dittography.

The verse asserts that the religious practice based on this phonematic emanation inherits the main quality of the kriyāsakii described above; its pown to overcome duality.

erses 366cd-368ab

This "great creation" (mahāsṛṣṭi) 90 is not on the same spatial and temporal level on which all processes of creation and resorption are supposed to take place. To interpret it only as the first creation, i.e. one preceding 'normal' systi, is thus not

Terses 368cd-370ab

The correlation of Aghora with the kāraņeśvara Brahmā, which – as we he have said above is anomalous, concludes the description of the five faces as iden-The with the five powers and the five kāraņešvaras. The series slarting with Isāna/Sadāsīva and ending with Aghora/Brahmā is the following: 91

vaktranı k<mark>āraṇa sakti</mark> īšāna sadāšiva **jñā**na

\* See Padot (198), p. 306ff.

6 The Five Streams of the Sastra

taipuruşa liğvara cid şadyojata rudra icehā yanarleva vişnu anamada yanarleva brahmā kriya

rerses 370cd-373 See 80 for the quotation from his own Badhupañcadašikā.

# Section 7 The Three Divisions of the Śāstra

The following section, which concludes the first chapter of the Vārnika on the paña as mas (i.e. 15-399), has been excerpted by Jayaratha in his commentary

The editors of the Ked of the Vārttika supply a short explanation that is based on Jayaratha with 374.

What follows is a description of how the divisions of the Saiva canon come "be ut on the lowest level of speech, where we can finally talk about texts; even f they are still taught by deities to other deities and not yet "brought down to earth' by avatărakas. The first group of texts is the so-called Siva division tents which are attributed to specific combinations of the five faces: (1) Î=na emerged, (2) Îśāna emerging, (3-6) Tatpurusa and Sadyojāta emerged and e erging, (7) the three together, (8) Isana and Tatpurusa, (9) Isana and Sidyojāta, (10) Sadyojāta and Tatpuruṣa.

This arrangement also explains why these three faces are excluded from conderation in the Trika (sadardha). As they stand exclusively for duality, then expens too limited to be integrated fully into the non-dual schools.

Je's reading in 376b ("in the division called Siva") is equally possible.

A w have seen the three faces Isana, Tatpurusa and Sadyojāta represent dual ty the combination of these with the left and the right face therefore produce a group which is supposed to teach a doctrine that is intermediate between da m and monism.

in the introduction p.28ff

7 The Three Divisions of the Śāstra

If we ignore the interpretation in TA 1.18 for the time being, we seem to If we ignore the interpretation in FA 1.10 for the time being, we seem to have three groups of six. The most straightforward interpretation is to form groups of two by combining Vāmadeva and Aghora with the three faces mengroups of two by combining Vāmadeva and Aghora with the three faces mengroups of two by combining Vāmadeva and Aghora with the three faces mengroups of two by three states of emergence, I concede that adhluments in a second the states of emergence. tioned before. The times groups can be rotated, strainar to the description of the grapheda, by three states of emergence. I concede that udbhavaih in 377b constrainableda, by three states of emergence. grabheda, by three station, but I cannot see another way of forming three groups tradicts this interpretation, but I cannot see another way of forming three groups of six. Instead of resorting to more complicated interpretations one might conof six. tusted boldly adhhavath to -bhitakaih.

The problem with this verse is that it cannot be brought in line with the de-The problem with this description that Jayaratha gives of the rudrabheda, a description that is presumably based on the Pārvapaūjikā. 1 do not think that there is a problem of conably based on the state of the state of the problem of consistency; our author, for instance, describes the stages of ananda differently in the TĀ and the second Kāṇḍa of the MVV without losing a word on the disthe TA and the assumption that the  $P\vec{u}rvapa\vec{n}jik\vec{a}$  was an earlier work that was partly superseded by the Vārttika is correct, then the fact that Jayaratha's explanation is based only on the earlier source is noteworthy.

Jayarutha's testimony gives interesting readings, but in this case, where it is likely that they stem from another text that might have had a slightly different version of the same verse (i.e. the Pūrvapañjikā), conflation should be avoided. Cf. SANDERSON (1990b), 12.34-39, for the idea.

I doubt that the transmitted reading (i āpimaruktatā ("nothing that has not been said before") in 379d can be made to yield sense in this context. Jayaratha states in a slightly different context that there is no repetition in the combination of faces, and I cannot see what our author should have meant by the opposite.

Thave taken the repetition in anyānya (380a) as indicative of a distributive sense, rather than in the normal sense of "mutually" etc.

The passage emphasizes that the whole Saiva Sastm is valid, i.e. leads to true liberation. But as we have seen in 194cd-195ab there are differences as to whether this is accomplished directly, that is during one's lifetime, or gradvally and slowly through further stages. For 380d compare the passage quoted

in TAV 13.303: yatah śirodbhīvāh sarve śivadhīmaphalapradāh. The position of this aftirmation immediately after the Siva- and the Rudradivision is intentional; the scriptures that follow, i.e. those associated with

## III Commemary

Bhairava that are supposed to teach non-duality, naturally lead to Siva, but at this point it is again emphasized that also the non-ultimate doctrines of the cualistic and other Saiva Sastras must eventually lead to Siva, because they

Braining facing south (i.e. symbolizing death) expresses the characteristic of Brainava facing south the symbolizing death) expresses the characteristic of Aghora/Ariwa, which is to destroy duality, through his colour. To use a moden to the appearance of the symbolizing of the symb mage, he is the "black hole" into which  $m\bar{q}y\bar{a}$ , i.e. the appearance of an extension

The quotation is from Vijiīānabhairava 85: "All space which rests in the hear one should contemplate as Bhairava. Into all that which is the reality of the splendour of the form of Bhairava one should enter."2

In his commentary on this verse Śivopādhyāya quotes the Vārttika, but in cludes in his quotation two lines with the mirvacana of the word higa that canout be traced.3

It is impossible to say whether there were in Śivopādhyāya's times records of different states of the text, or – if the hypothesis of the Pūrvapaūjikā containing prior version of this doctrine is true – a conflation of both texts. In any case it cemed advisable to base the edition on the evidence of the manuscripts only.

It is probable that Abhinavagupta, like Śivopādhyāya, wanted to understa d mūrdhini in 385c as "heart", as the Aghora-mantra itself ("on hing aghorahrdavāva namah") contains the word.

Padas a and b are quoted from the Vijiiānabhairava (verse 85). The metrical fault in pada a appears in both editions of the text and is ignored by

- I nam murdhnen en sarvinn bhairin atvenn bhir uyet [1at inrenm bhairin àkindejastation]
- sama (18et) I nam gamayattiy ukter linganirvacanan yatah
- brda e benhmarandhre va viyal limin pare pade |
- in integritizmina sarvnen jagni imirdhni mukhyabhari halayabrahumundhalkie.

  Lak carapam maruruquen va, muufakrissarvubharaparipirmun, sarvasmhadat kalaruquan ca akalamuanam eva cintayet, tadimu insya sarvasm bhaimvaktpunfran catatt aramacelati sarvasya ukhalaksaquikryumipatvacintanena paraprodatamai
  kesa phalam sejastatisma citprakilarupani sanniviset uritali rugi ni esa paiguta
  v midaa aparaprodatama mena paraprodatama
- o -dhacesmashalpand mort blub

the translators (SILBURN and SINGH). Since the verse that follows in the the translators (Sitbergy and Street). Since the verse that follows in the spiritual follows in the spiritual follows in the spiritual follows in the spiritual follows in the spiritual tradition of the Tantra. This must be assume a corruption in the manuscript tradition of the Tantra. This must be assume a through scribal 'correction' to the manuscript transmission of the spiritual transmissio to assume a corruption in the manuscript transmission of the Tantra. This must have spread through scribal 'correction' to the manuscript transmission of the have spread through scribal abdinavaguous did not hold material. have spread through serious confection, for the manuscript transmission of the variation. As I assume that Abbimavagupta did not hold inetrical faults as an information of Taylor of Taylor language, both the archetics. Artika. As Lassante that required agapta the not note metricar faulty as an acceptable feature of Tantrie language, both the archetype of the Tantra and of the Varnika should have read something which completes the ra-vipula of the Virtual Should have read something which completes the ra-vipula — which is frequent in this Tantra. On the other hand there is another unmetrical is frequent in this filter (77b) which cannot be explained away easily.

passage in the vijaminaster. Ammisāyāju as a night with clouded sky. Sivopādhyāya interprets durnisāyāju as a night with clouded sky. This verse is obviously meant as a condensation of the techniques mentioned in

### this visc to be described in favour of Abhinavagupta's descripion of the darkness of Bhairava. The general idea seems to be based on the "meditations" in this Tantra, but the details are open to interpretation.

### rerses 388-389

The preceding passage was apparently intended as an explanation for the idea that in this process of dissolution the four faces lose their differentiating potential and can only give rise to non-dualistic scripture.

The sixty-four Bhairavatantras are formed by multiplying the sixteen mentioned in the preceding verse with these four aspects, the source of which is not known.4 mgapat indicates that these scriptures are beyond time and duality.

391a contains a metrical fault that could be averted by reading, for instance. Samblin for siva, or sarva (in order to avoid conflict with 392).

The tathā ca in 392b is transmitted in only one manuscript of the Kashmirian edition of the text and should be secondary according to SRINIVASAN's rule

- The author has now completed this account of the structure of the canon, that is, the descent from the higher level of speech, which is the Trika's own, to the
- 4 Jayaratha's treatment of the same passage in his commentary on TĀ 1 48 does unfortunately for See Srinivasan (1967).

# III Commentary

cation of concrete scriptures from those five faces, and the three-fold elast more or less a special combination of the Aghora, the Vāma and the high scriptures. But this is not enough for Abhinavagunta. For his est trudhvordhun) face. But this is not enough for Abhinavagupta. For him be a substitute this chanter. The threefold division of the Sästrajava divisor. the conclude this chapter. The threefold division of the Sastra into Siva, Rudy the teoretime time enapter. The affection division of the assistanto Siva, Rudin and Bharraya, i.e., the state in which the utmost diversification of doctrinetales. place, suddenly reduces the pentad to an underlying trinity. In other words, on this comparatively external level the reality is that of the Trika rather than this comparatively external level the reality is that of the linka rather than a Siddhanta. It is then only logical that the Trika cannot remain higher than and in antagonism to the Siddhanta, it must incorporate it as a lower level.

This connects with verses 50 and 20cd by alluding to the equilibrium of these ree powers in the highest stream. There are other ways to understand mb. Tanna, but the most likely interpretation is that the pentad of the Siddhāna h snly an extension of the Trika, whereas the latter remains a scripture of greater essentiality for the specially qualified.

### erses 394cd-395ab

As we have seen in 160 the Trika was conceived of as a combination of three streams out of six, namely the "uppermost" (urdhrordhva), the Vāma and the Daksina. Here the fusion of the three results in the Kaula that has absorbed the characteristics of the "left" and the "right": "The essence of all the Tantras file the uppermost], when resting on the left and the right and fusing into one, becomes the Kaula [level] in the Trika."6 There is also evidence that this is a description of "ritual reality", 7

The reading of TAV 1 18 is exceptionally accepted in 396ef because it avoids the redundancy of strayand-tritayan.

The verse is a description, not of the basic structure of the Trika as audunha. tof the deny Trisirobhairava, which obviously encompasses not only the left d right stream, but also Kana! We can only speculate on the backgrounds!

t saram va sämadaksmani äsenam ekarra militam kadam brisadandhisi

1 4 17 27 + OS (1986) p. 186, fn 84

The Three Divisions of the Sastra

this doctrine; possibly it is meant to account for peculiarities in the worship of Trisirobhairava in the lost Tantra of the same name. Bayaratha notes that the Trisirobhairava is a auminimularity (TAV 4.251), which can only mean that it is Trisirobhairava is a auminimularity at level which accomodates even the Catalana at the Trisirobhairava is a supplied to the Trisirobhairava is a supplied to the Trisirobhairava is a supplied to the Trisirobhairava is a supplied to the Trisirobhairava is a supplied to the trisirobhairava is a supplied to the trisirobhairava in the supplied to the trisirobhairava in the supplied to the trisirobhairava in the supplied to the trisirobhairava in the supplied to the trisirobhairava in the supplied to the supp Trismbharava is a land Trikit, a level which accomodates even the Siddhānta? on a lower level 19 worshipped with the three heads [sāna, Tumburu]

and Aguara.

Apart from the reasun mentioned above, the reading accepted from TĀV Apart from the reasons a more plausible attribution of powers, for aparā, which sym-1.18 contains a more place of the symbolizes duality, should stand for Isāna and Parā for Aghora (dakṣa), not vice

This verse is the conclusion drawn from 396. If Bhairava, i.e. the Kaula This verse is the three powers that correlate to \(\tilde{u}\)rd\(u\alpha\)/\(\tilde{l}\)ird\(u\alpha\)/\(\tilde{l Daksina, then those scriptures are rooted in the Kaula stream and eventually lead to the goal as defined in this essential Saivism, namely the freedom from

duality and contraction. The details of interpretation are however less straightforward: judging from the context kula is used here as scripture of the Kula. As Tantras and Kulas are mentioned, it can only mean that Tantras denote lower scriptures and Kula "higher" ones, but it is not clear whether "Tantras" means only the Siddhanta scriptures, or includes those of the Vama and Daksina stream. Judging from the use of the word in one passage of the Jayadrathayāmāla9 the latter seems more probable. For the use of the word, compare also Srīkanthī (prose passage

following on verse 5).

The first chapter of the Vārttika ends here with the quotation of the word jinuacandra from MVT 1.1., thereby implying that the preceding chapter was an explanation of the implied meaning of these two words. 10

8 It appears from Ksemarāja's commentary on Svacchandatantra 2.25 and his commentary on Svacchandatantra (0.1–10ab that the Trisi robhair avintintra belonged to the daksinasrotus simudaksinatantra ve akidani kulātu ve saura gārathi ve proktā advaludra vasambhasah quoted in Sanderson (1997).

10 CLTA 13.348 irikārthavijitānucandra.



### Appendix 1 The Śrīkanthī

The following street by Prof. SANDERSON in the Nityādisamgralant lext which was a land to the rest is called Srīkauthī, Ksemarā-ha[abhidhānapaddhati]. In the Paddhati the text is called Srīkauthī, Ksemarā-ja uses the same name, 3 but also Srīkauthasamhitā and Srīkauthīyasamhitā. S For several reasons I have not tried to edit the text; most of the names of Tantras in the many lists cannot be verified easily, and the characterization of scriptures are, without access to the texts that are described, difficult to follow. Even the emendation of corrupt passages is on insecure grounds, because there are more original "aisa"-forms than in some of the parallels. In other words, if one focusses on the text of the  $\hat{S}r\bar{i}kanth\bar{i}$  itself, there is the dilemma that, in order to understand the text, parallels are needed that are more "correct", but the more correct may still be secondary.

Before an edition can be attempted it is therefore necessary to compare the lists with parallels. For the list of the twenty-eight Siddhānta-Tantras this has been done by GOODALL (1995), and for the sixty-four by SANDERSON (forth-

For the present purpose, that is, to understand the possible influence of the Śrikauthī on Abhinavagupta's philosophy, a transcript and a table of contents will nevertheless be instructive, even if the text remains partly unintelligible. Although I have not been able to trace a direct quotation from this text by



<sup>1</sup> This appendix is based on the results of a reading group in Saiva manuscripts formed by Domiane Goodall. Harunaga Isaacson, James Mattinson, Judit Törzsök and the present author, during which a transcript of the first 150 verses of this text was prepared.

2 The manuscript is Ms. Stein Or. d. 43, Bodleian Library, Oxford.

3 Sweechandatantroddysta 9,109, 10,255 and 11.61.

4 Sanucimanantrivrii 84: Sweechandatantroddysta 10.3–5.

5 Sinusitravinarsini on Sutra 2.1: Sweechandatantroddysta 8,29.

6 There is undoubtedly original histors, secondary sandhi ("reden" 8c), wrong gender ("bhedain" [84a, 327a/c) etc.

Appendix [

Al hinavagupta, we must assume that it was known to him, since his successful to the paneasrotas, 7

# 7.1 Summary of Contents

- $I^{-s}$ . The expression of knowledge as sound.
- The expression of knowledge as sound.

  Seventeen forms of expression of this sound. The prove passage proceeding verse 5 list only sixteen: Veda, Vyākaraṇa, Tarka, Itihāsa, Purēz, Vaisṇava, Śaiva, Saura, Bauddha, Ārhata, Sāṃkhya, Yoga, Siddiāra, Koula, Akula.
- The Veda and its corresponding deities and elements, its coneisting. the faces, and to the parts of the syllable "om".
- 16-19ali Grammar. Definition of the word vyākaraņa and a list of nine gra-
- 25ab Tarka. Details not clear.
- 25cd-34 Several topics: Itihāsa (25c), Pāñcarātra (29d). 33 38 Sinrti, i.e. Purāṇa. List of eighteen Purāṇas.
- 39-43 Yoga 44-51ab Samkhya
- 2cd-69 Pāñcarātra. List of 116 Pāñcarātra-Samhitās. 76-88 The division of the canon of Tantras taught by Sürya.
- 89 101 Several topics. Definition of Kula and Kaula in 99-101; the quota-
- in TAV 29.4: kulam šarīram ity uktam is perhaps of 99a! 102-103 Vs. 96: śaktipāta and dīkṣā; vs. 97: prasādamantra. The division 1

the Saiva canon into ten and eighteen is mentioned in 102; thereafter, a

- verse 103, the chapter on the seventeen-fold sabda is concluded. 104-107. Here the five streams are described as the source of revelation Alix attributes the different kinds of knowledge, i.e. worldly, vedic etc. to the live faces. See introduction, p. 14.
- Commenting on the word paneumantronahátmarð in Seacchandalanta 3.39 to 29, pure amantromahátmanety anena Srikauddyasomhitádyuktanmásmlohledah túri ib t
- ude tassgrahia chitotik chivat paramakaramit jaransupam vassi räatusa anavacehadanam wahat []=1]
- t ida s nádasvarapam airúpya
- taso jatam idam survain enturvargaphulapradam [=5] 100 0 contribute de su namakastroju apaŭe adavale produristak

os-112 List of the twenty-eight Stddhama-Tantras. See GOODALL (1995).

p 218 and 233, for an analysis of this passage with all early parallels and an edition.

11-125 Here the twenty-eight Tantras are described as coming from part of the few with the help of the few with the few with the help of the few with the few

112-125 Here the twenty-eight Tantray are described as coming from part of the body of Siva. For an edition of this part of the text with the help of a parallel in the [Panykara]purame.vara, see GOODAEL (1995), p. 230-31. The readings of the Pärame.vara are only given here where the text of our parallel is clearly wrong. manuscript is clearly wrong.

126-131ab Several topics, tarka, vambandha, bheda, artha, paissa.

155 The twenty-eight Garuda Tantia

(86-100) 3000Halantras (167cd-169) (with further characterization

107-207 Verse 201 seems to start a section on paralakhanda, but it is not mede clear how this segment fits in. Is a perhaps related to the pātalabheda (see 18,317)? The passage that follows would speak for such an interpretation: not only is the picumata mentioned here, a so the defin 1 on of Kulas 205 207ab) and Kramas (207tf) points to the "secret" lower face. Against this interpretation stands vs. 219, where it is said that "this western face has summarily been taught"

220-247 24 Daksinatantras.

248-270ab 24 Vāmatantras.

270-285 Sixty-four Tantras of the sādusīvam cakrum. The list is quoted in TAV 1.18, but with several discrepancies.

286-328. The last portion comains a list of eight plus one "Kaulas" (309-311). and an important statement for our purpose in 315-317, where it is said that the system of six streams, namely the five plus the lower, is superior to the five streams. This conclusion, namely that the Sarva revelation consists of six stream is reiterated in the penultimate verse (327).

Appendix 1 र्घाकण्याः त् विशेषण यथोक्तमुपदिश्यते। अध्यायाना सहस्रेण ऋचा लक्षेरनेकणः। अध्यायामा एक असस्यैः शास्त्रसामान्यैवंहमन्त्रादिपुरितेः॥ १०॥ यम्बिद्यासहस्रेस साङ्गोपाङ्गादिसयुनः। यञ्चावकारण क्रावदमवनाग्निम्॥ ११॥ ततम् व्याकृतं शास्त्र कालान्तरनिमिन्तः। अथवं दक्षिण वक् गृह्यमन्त्रालय श्रमम्॥ १२॥ ऋरंदद पृवंबक् त् शब्दब्रह्मप्रवनंकम्। म्मानं मवाङ्गमम्पूणं क्रियाभवादिसङ्कलम्॥ १३॥ पश्चिम साममित्युका च्छन्दाध्ययनभृत्रितस्। हुकार हमरप च होति हायति गीयने॥१८॥ यज्ञस्वमामवकृत्य तचनुधां तु पद्यते। अकारस उकारस मकारसार्थमात्रकः॥ १५॥ जैववैदिकजव्दादी ज्याव्याथय निपन्तयः। प्रयोजनिमित्त च धानुशब्दानुशासनम्॥ १६॥ व्यक्रिंगि यदा सर्व तदा व्यक्तिग स्मृतम्। नवधा तम्र विद्रोय कालान्तरनिमित्ततः॥ १७॥ तथान्यैदंदूभिः शुप्रैनामभेदैरनेकशः॥६॥ एनुमानवयाकल्यमाग्यंवातस्यकृतः नथा। कात्यायनभरद्वाजगृहात्रयकतानि च॥ १८॥ नव व्याकरणान्यव सवंशव्दार्थकारणम्। प्रत्यक्षादिप्रमाणार्थप्रमाण चाष्ट्रधा यथा॥ १९॥ अनन्तमृयनियांतमागमादितवत्मेना । गच्चवाचकसम्बन्धमनुस्यादिलक्षणम्। वंदिति प्रथम यद्य नद्यनुधी प्रकीर्तिनम्॥६॥ विद्वाबिद्गीति सामान्य ध्मादग्निधंनात् स यः॥ २०॥ इंग्यो इंटा तमोरूपी जन्मी जनयिता यथा। सदस्तेता अवस्थाम वाष्ट्रीशी ६थवे उच्यते॥१॥ गुक्तकोदिमनकनिमित्ता निग्हेनुकः॥ २१॥

िर्व-|प<sub>2</sub>b merted from margin ms 21d नकोदि conj.] भकोदि ms

अदष्टविसहाच्छान्नाच्छिवात्परमकारणात्। जनस्य विनिष्कान्तमनव**च्छदन महत्॥१॥** कारणत्व यदा प्राप्त सोर्कत्वेति अनाहतम्। भगतं यत्रम यस्मादक्षमस्तेन कीर्तिनः॥ २॥ यो इसावचिन्त्य इत्याहुः प्राणिनां प्राणधारकः। चिदात्मा सर्वगः स्वस्थः स्वसवद्यो निरान्नयः॥३॥ जल्ता हृदयाकास्थी वदते नादरूपकः। आगोपालाङ्गना वाला खेच्छाः प्राकृतभाषिणः॥ ८॥ जलेचरास्य य सत्त्वास्ते ६पि नित्य बुवन्ति तम्। नादरप हकार तुं हस हसेनि सुद्रने। तदुत्यत्रसिद सर्वे चतुर्वर्गफलप्रदम्॥ ४॥

अथाना वेदव्याकरणनकेंनिहासपुराणवैष्णवश्रेवसौरवौद्धाहंन सास्ययामासङ्खाल क्लकीलाञ्चाकृलान्यपि । एवमादिकभेदेस्तु शब्दब्रह्म प्रतिष्ठितम्।

एत नदाः सप्तदश मुख्यत्वे कीतिता मया।

तेषा भेद प्रवक्ष्यामि शुद्धविद्यागमोद्भवम्॥७॥

ऋग्वदः पृथिवी ब्रह्मा आपो विष्णुयंजुः स्मृतः।

s transcript lacunae in the ms. are marked with . . illegible character ? अन्यज्ञहरूर cong.] (=SVTU) अन्यह्नद्दन ms. अने तम् conj.] तत्र क्र प्र । अवत्र 17cd 7ab) 6d अनेकम: conj.] अनीकम: ms.

समामान्य ५ वक्षमीयनश्चमाः र्ता राज्याच्या परवन्त्रा विस्तृत्वः॥ २२॥ हर कार्यम्बर स्टेस हर कार्यसम्बद्धाः Sandania Chiner's Series SII 7: र । मध्यकः अभवनी प्राक्षतः। statistical description in the .... १८मान-अमदन् दापिनक्षणः॥ २०॥ वृद्धि वृद्धि कृत्रीयायतः त्रीपुत्रस ६४ ॥ ा जीवन यतं वधातदावहत्वः। विधवानि । याणि निधिता निरहत्यः॥ -३॥ यांन्यांन्यांत्र श्रीकार स्टार्थक व्यवद्यवीक प्राणियोः वेर्णनम् ।। 😑 प्रत्यक्षमाधान्यः प्रमयश्राचीमद्वयः। ान्तवा ्रिन नराज्य नि.स्वनावादिनश्चणम्॥ २४॥ प्रदेशीयाम् स्टूट होत्रकारकार्यक अन्द इद्यापनीयस्थात्रः विक्रांत्यः व युव अवतः ॥ ११ िद्र अध्यक्षयामा-यमनदर्शका मनमः। व य मनीय नम्धं प्रदेशास्त्रव र्वे हात्यादिक विश्वाः सनिमिनमदन्कम॥ अ॥ रहम विथ्यमा च ४४ विद्यागम इसम ३५ । विकास विराधित सर्वभाष्याविस्त्रामनः प्राप्ताः व्याच्या माध्यमान्त्र ज्ञात विच्या तथा । ्रवादिनक्षण सर्वम्यास्यायासकाकृतम॥ २३॥ । इन्स्ट्रायस्य प्राप्त वी विदेशीलस्य १६ ज्ञानन ज्यानियम कसंयामादिनक्षणम । विक्रम वृतिष्यस्यमा सामान्द्रसम्बद्धमः। मत्रात्याचित्,त्येव स्वसंबदनसभूषम्॥ २५॥ शासना यद सयागः स्थागः यहाँगधा मनः। ३९ । प्रवत्त्व योजीयन निर्मियन निवर्तन । प्रश्रामास्त्रधा ध्यान प्रत्योतः रह भारणा ज्याने कित्या तु । द ब्रह्म गीयन ॥ ५८ ॥ त्वदंव समाधिय परङ्ग यात्र उच्चन । ४७॥ य , में अवाहिक लेखा गुणयानाहिसम्बद्धम् । गपनम्बय आकारा इच्छाया प्रयान च। व्यवभविपाकादीरपराम्य देखरः । २०॥ वसवन्याववस्य पाञ्चरात्रियलक्षणम्॥ २५॥ अपर्यव्ययमाणार्थधारणाज्ञानक्षत्कः । व्यक्तिक्य तु कमाणि वर्यान न नर्यान व। गणमा न्यानिरुपद्म सहय परिणासकः॥ ४२॥ इ वापादानक कमें य बाग: पश्चा मन:॥ ३०॥ पानप्रवानामिनयादि मनमान्मविनिचयः। म लकाम तु प्राप्य परमानमाविषयत्तः। णता व्यर्णयना वका उपानियान्मनि यागिनाम॥ **८३**॥ अस्य विकास अस्य तामा इत्यमाना यथा तवाता। ज्या याध्याना सध्यया ग्राम प्रवियागान्मक न दि। <sup>पृ</sup>ष्ण्यादीनि गुलानि शब्दाद्या भृतयानयः॥ ४४॥ कार्याल्यांन याच नदहनांद्रमध्नवः। क पर्व बहार काम र विश्वत् स्वत्रुव, वृण्यतः ॥ ५२॥ ्व पाबद्वमध्नीति (खा) पाबद्वमार्थ्याति ms = औरत्य = सीधीमण तः वस मन्यम (anj) मन्यम क

अन्त करण त्रिन्वति कमंबुद्धीन्द्रिया दशः। पकतिस्त्रिगुणा देवि पुरुषः प**स्रविशकः॥ ८**४॥ वामिष्टा प्रमा सङ्घा औवां सारस्वती तथा। बास्यांना तथा लक्ष्या नरनारायणी तथा॥४७॥ य च कर्नेति भोकेति संयोगात्फलमधुते। निष्यत्तिः पङ्गुरन्थेति अयस्कान्तो मणिर्यथा॥ ८६॥ हैग्ण्यामां पौलस्त्या अधास्वेदा नारदी। हेरण्यामा पर जाल्वित्सस्वय शाण्डिल्या कीम्नुभाच्या च संहिता॥४६॥ स्फटिकः मूर्यतेजेन तद्द्वतिनिश्वयः। विषयंयाद्गृणाना नु पृथग्भोकृत्वकमंतः॥ ४७॥ ग्रेषानन्ता मात्वता च वाहंस्यत्याथ गालवा। अथानमा । महास्या संहिता देवि तथा काण्यपिरेव च॥४०॥ वहस्तन्वान्प्रसिद्धाश्च इति मानप्रमातृतः। अयसः समरे नित्य प्रकृतिस्थो न मुच्यते॥ ८६॥ मौमना चापि विश्वा च तथा त्रैलोक्यमोहिनी। वतुस यावतारा च नारसेही विविक्रमा॥ ६०॥ प्रधानपुरुषान्तर दृष्ट्वा प्रकृतिकेवलः। अकर्ता भाग्यनिष्यनी लोष्टवदनुकेवलः॥ ४९॥ इनाप्रेयी क्रियासार सनत्कीमारिका तथा। नामहर्षणिका चैव विह्मेन्द्रमत तथा॥ ६१॥ यन्तः साम्यविदामेव प्राकृतं मतमुच्यते। पुरुषात्र पर किचित्सा काष्टा सा परा गतिः॥ ५०॥ गागणयां च कापित्थी तथा सीपणंकेतुका। रातुगत्र्या च वायव्या जैमीशव्या च माण्डवी॥६२॥ यदेवत्सस्यया ज्ञान त्रिप्रमाणमुदाहृतम्। সনকাटিप्रविस्तीणे पाञ्चरात्रे प्रमाणतः॥ ४१॥ माला कालपरा चैव वैकुण्छादानगीतमा। नाविकेता जामदर्गी वैशस्पायनिका तथा॥ ६३॥ तत्र भेदशतं पृषै पोडशाधिकमेव च। विष्णुना कथित देवि पञ्चकालनिद्यंनम्॥ ५२॥ श्रीपती वैव शाकल्या ऐखरी पार्थिवीतथा। हौताशनी ध्रुवान्ता च महामान्दारिमानवी॥६८॥ नामभेदन वक्ष्यामि महिनानां समामनः। नारायणी सङ्ग्रंणी प्रदाृमी चानिरुद्धिका॥ ४३॥ न्यात्मकाप्याद्गिरमी आरुणा शाकटायनी। भयकापादिवागर्हा तथा प्रद्युसकामिका॥ ६५॥ देहायमी च कपिला आत्रयी कालपौष्करी। ब्ह्योडवा तृ किम्नल्का तेजीसवणिका तथा। सारद्वाती च कालास्था ऐन्द्री वौधायनी तथा॥४८॥ कण्डकृरा सन्यभामा माकोण्डेया भवीद्ववा॥ ६६॥ स्वनोनवी जयक्सना कुर्मास्थ्या शाहुपायिनी। गृहाणेवा स्कोटसिहं तथा पातालकसरिस्। नारदी कोतकी नाक्ष्यां प्राह्मदी पौष्करी तथा॥४४॥ मृतिभामा पद्यमृतिनियका विश्वसम्भवा॥ ६७॥ रया हर्यात्रमा चेव तथा कालवर्षीयका। पद्याद्ववा प्रमुकाल्या माया वेर्भावका तथा॥ ४६॥ elc लामहर्षावका १००९.। लोहमपोणिका ms. 610 विहरोन्द ॰ cong.] विहरान्द्र ms. 63 बेगोंगव्या | केगींगव्या ms. 63c नाचिकेना cong.] नाचिकेना ms = ३७<sup>4</sup>स = प्रमृति mo Suk पृत्रपात्र conj.) पृत्रपात्र्य ms भूर व अप अन्तर com ) तथ्यों ms

Appendix ( अन्तःकरण त्रिन्यति कमेवृद्धीन्द्रया दकः। The Śrikanthii ত্রিনিনিরমূলা বিবি মুক্ম: ম**ভবিজক:॥ ८৮॥** हर्ष्ट्र रामा मह्या और सारस्वर्ण तथा। हर्षेट्र प्राप्ता नवा स्टब्स्ट स्था नहस्या सरसारायको तथा ४०॥ य च करोंनि भोकेनि संयोगानकलमञ्जूते। लिक्सिन पहुरस्थिति अयस्कान्ना मणियंथा॥ ८६॥ कृतकार्य केन्द्रस्या अथास्त्रंता साग्दी। क्रिकार क्रिकेटच्या क्रीस्त्राच्या च सहिता ४८॥ म्बर्टिकः सूर्यनेजेन नद्दइसविनिस्रयः। विषयंबाह्माना तृ पृथरमोक्त्यकर्मनः॥ ८५॥ जरमना सम्बनः च बाहेम्यस्याथ गालवा प्रशास महिला देवि लथा काउचापरव च ॥ ४९॥ वहस्तत्त्वान्प्रसिद्धास्य इति मानप्रमानृतः। अयसः समरे नित्यं प्रकृतिस्थां न मुच्यते॥ ८६॥ केल्ला बापि विचा च सथा वैसाक्यमीदिनी । हर्द ग्रस्तारा च नारमेही जिविज्ञमा ६०॥ प्रधानपूर्वपान्तर दृष्ट्या प्रकृतिकेवलः। अकर्तो संस्थिनियाची **लोटबदमुकंबलः॥ १**९॥ रुचिये कियासार सहन्त्रामारिका तथा सन्तः सास्यविदासेवं प्राकृत मनमुच्यते। क्षेत्रका चैव विद्यान्द्रमन तथा ६१। ्रपाद्र पर किचित्सा काष्टा सा परा गितः॥ ४०॥ रस्यको च कारितकी तथा सीपर्यकेत्का। रकुरिया व वायव्या हेर्गीराच्या व माण्डवी॥ ६२॥ यदेनत्संस्यया ज्ञान विप्रमाणम्बाह्तम्। जनकाटिप्रविस्तीषी पाइराव प्रमाणनः॥४१॥ मन्द्र कालपण वैद्य वैकृष्ट्यस्तृतगीतमा ॥ र्राप्तेना जासदम्सी देशस्यायनिका तथा॥ ६३॥ तब भेदबान पृष्णे शोडकाधिकमेव च । विष्णृता अधिनं देवि पद्धकालनिदशंनम्॥४२॥ इंग्ली वैद शासन्या श्रेष्ट्री पार्थिवीनथा। रामभेदत बक्ष्यामि संहिताना समासनः। इंटरने प्राना च महासान्द्रारिमानवी॥ १८॥ नारायकी सङ्क्षेकी प्रद्युक्ती चानिकद्विका॥४३॥ न्दिकार्याद्विरसी अन्द्या शाकदायनी। प्रथमपर्वतिवासही नथा प्रद्राचकामिका॥ ६४॥ । वेहाबसी च कपिला आत्रंबी कालगीकरी। ह्योद्धा तृ किञ्चलका तेजास्विणिका तथा। नारद्वाती च कालास्या एन्द्री वीधायनी वधा॥४८॥ 👚 रुद्रश सन्यन्तमा भग्कोण्डया भवोद्रवा॥ ६६ ॥ स्वर्गन्ती जयक्यंना कृमांच्या शाङ्कप्रायिती। र्धारक स्टाटसिंह तथा पातालकेसरिस्। सरदी अस्की नाध्यो प्रद्वादी पीष्करी नथा॥४४॥ मेंद्रेम्म प्रहमृतिमिकका विश्वसम्भवा॥ ६७॥ ज्या इयशिया हेव नथा कालवरीयका। पदादिवा पहुकाल्या मादा वैभविका तथा॥४६॥ ार्यरेकः का । सारमर्थणका ग्रः 61d विह्तान्द्रः conj] विद्यानद्वः ms. - अंत्रेप्रता हैगोरिप्रध्या ns. 6२c सचिकता conj साचिकता ms. ্ষ্য স্কৃতি — স্কৃতি m — ১০০ কুম্বান conj.) বৃহ্যান্য m. ১১০ বহুতি সম্ভাগত — ১১০ বাহুতা conj.) বহুতা ms

जनधारा विश्वमुखी विश्ववसना अनुष्ट्रभा। प्रहास्का व महोस्कास्था नभोस्का व्याममालिनी। दशावनारा प्रणवा पद्मगभी तु लामणा॥६८॥ हर्गन्तः। च पर् इन्मापा पुष्करावनां तथा साम्भान्यसहिता॥ ८०॥ सुपणां चैव दंविश शत वै पांडशाधिकम्। <sub>वैचान</sub>री प्रकाणा च सवनांच्या च पिङ्गला। महिनाना वरारोहं वैष्णव परिकीर्तिनम्॥६९॥ वशास याजवल्की जानकी यज्ञसंख्ला॥ दशा प्रत्यक्षादिपरोक्षादिसामान्यमतलक्षणम्। वृहेः त्रवाच्याच्यरणाः कालवेसानरी प्रभा। उद्योगपरिकास च न पुनर्जन्सलक्षणम्॥ ७०॥ वहदंदेना महादेवा तथा व्याजीवनारिका॥ ६२॥ नारिका नेजनि 🗵 याक्षिका माहनारिका । क्षमसम्बन्धिनास्निकाः भावण्नसमिद जगन्। यद्गत नद्गत चेनि जलबुद्गुदसम्भवस्॥ ७१॥ त्रावाको परमाको च प्रशान्ताको च वेद्यृता॥ द३॥ भ्रमेष्ट्रजा ज्ञानगभी नत्वगभी हा। कः कर्ता को ४व कियतं मन मानहनामिति। <sub>हैरण्यगभा</sub>ं उत्मुख्या नथान्या ह्रिमदिनी॥ ६४॥ जीवादित्येति हत्स्य यहताकाशो तमोनुदः॥ ७२॥ भक्का ह्यात्मचेता च तथा पिङ्गलचनका । तज्ञ्यातिष्यातिलक्षण सीराणां मनमृत्तमम्। ुम्बसात्र्यात्रया गीरया व्यामा च सारणा॥ ६४॥ ज्यानीरपिदः सर्वे जगत्स्थावरजङ्गमम्॥ ७३॥ न्वन्हाच्या हेनियाला सहिरा दविडा तथा। बहुधा गीयने तच्च सीरभंदादिसम्भवम्। श्रीवो च मार्गतपटा मेरुस्यन्दा तथान्त्रिकी॥ **८६**॥ सहितार्थित निप्यत्ति नत्प्रवक्ष्यामि साम्प्रनम्॥ ७०॥ महाकेना नेजगर्भा महाकेरानिका तथा। मुयेपमी त्र्यादशात्मा सूर्यधमानिया तथा॥ ६७॥ मानांण्डी सहिना पूर्व महामानांण्डिकी तथा। तृतीयी भर्मशिखा च तथा भैरवशेखरी॥ ७४॥ व्यामाङ्गारा व्यामगर्भा पद्वार्शानिस्तृ संहिता। क्येनाः महिना देवि मृस्यत्वे सौरभेदनः॥ **८८**॥ वदमन्त्रादिसङ्गीता हैमिनीया च पहसी। सहारास्था तथा पद्यो भास्करी सप्तमी स्मृता॥ ७६॥ नक्षावनक्षमेदेन पादकनावकन च। ग्र-थविस्तारभेदेन कथिनाः पारमेखरे॥ द९॥ पराच्या चाष्टभी प्रोका नवसी सयमा तथा। प्रत्यक्षलक्षनो नाम सौराणा तन्त्रमाणनः। दशमी गृह्यचकाद्वा महालक्ष्मी तथा परा॥ ७७॥ यम्याभिद्दितं यत्र अथं वृह्यामाकुलम्॥ ९०॥ सहस्रा द्वादणी प्राका करणा च त्रयादणी। अल्यान्य महाथं च सहितायं च त बिदुः। चण्डा च व्यासगमा च स्रणाल्का ⊔ स्करी॥ ७६॥ विश्वक यन्समृत्यन्न समृत्वा यन्यरिकीन्यंते॥ ९१॥ वाद्वी चेव कारण्या यमुना च तथाजिता। <sup>भ्रु</sup> महाभ्रता cont.) महश्रता ms.

ल्या सर्वेशिया नाम र्यामचका स्रोधरी ॥ ७९॥

Appendix I मध्यवादिविधान च पटान तन सदितम। भारा-तमधीयस्तार प्रमाद्रादविनिर्णयम॥ १२॥ भगंपूर्व त् त दिव ग्रन्थभ्यः प्रतिपाद्यते। प्रायम्भ्यम्सम् यद्ग्रन्थार्थसकृतमः॥ ९३॥ आन्पृथ्यंण या वादः स परिच्छ्दपृयंकः। पृथिकसञ्जरम् जीवा वे हयोपादयनक्षणः॥ १८॥ मायाणुकामिका यन्धश्चिदचिद्वोधपूर्वकः। नाम्यान्मृयन्यवितिन्याद्वेराम्यप्रतिपत्तये॥ ९४॥ ितआस्: परम नन्य शक्तिपातस्य लक्षणम्। दानक्षपणहत्यादिसक्ष्मदहविनाशनम्॥ १६॥ । संबर यत्यर शान्त पद प्राञ्जोति निश्चितम्। प्रमादास्य त् यन्मन्य सिद्धान्त समुदाहृतम्॥ ९७॥ नित्यादितस्य स्पाणि भावानि परमार्थनः। नन्मयः प्राप्तिसयागः स शाकः परिकीतिनः॥९८॥ कल शरीरमित्याहुनीशियं विद्यतं अयित्। स्वभावफलनिच्यत्ति<mark>नांन्यत्यरतर पृनः॥११॥</mark> पण्डादि यसनृथांन्तसस्थितं तत्कृतं समृतम्। इसाइसादिक यन्तृ तचनुश्रां व्यवस्थितम॥१००॥ गद्यमन्यप्रकाणादि सर्वसहारलक्षणम्। का नार्थामिति नद्द्यि सद्यः प्रत्ययकारकम्॥ १०१॥ अपना दशधा धेव श्रेवाधः परिकीत्यंत। दशाशादशभदन एद्रभवादिलक्षणम्॥ १०२॥ धनस्मदश्रविधा भदः शब्दादिसम्भवः। मन्यत्व कथिना दवि किग्निस्छ्यान्तरान्तरः॥ १०३॥ ा अनुश्रीत cont | आनंश्रीण mv. 100a बनुर्यो हाणीः

र दे व्हार है इंग्रहेंगा ins

हितानः शब्ददहरम् सर्वविद्यात्मकः स्मृतः। यक्तिविद्योकिकः प्रान् तत्सर्वे ब्रह्मनिर्गतमः॥ १०४॥ वेरिक त् नदा विष्णास्त जसाध्यात्मनिश्चयः। व्यवस्थानिमार्ग तु मन्त्रास्य तु सर्वाणियान॥ १०५॥ वत्वंगांस्नु गवेतं व्यापित्व सव्यवस्थिताः। प्रय देवानिरंबम्य प्रहमन्त्रमयस्य च॥ १०६॥ यव्यांतामि जानानि शास्त्रांत्यनिर्मिननः। अधंतः प्रवंतः प्राच्या यास्य उत्तरतः कमाता। १०७॥ गातस्प्रतं भवेन्द्यान शिवरहास्याज पुरा। कामिक योगज चिन्त्य माक्टमश्मान्पृतः॥ १०८॥ रीत मुक्त तु साहस्तर्मा जनासन्तक तथा। श्रिवभेदाः समाख्याता रुद्रभवञ्याणु प्रिये॥ १०० ॥ विजय पारमेश च निश्वाशाद्गीतमय च। मुम्बिसं च सिद्धं च सन्तान सारसिहकम्॥ ११०॥ चनाह्न बीरभद्र च आरनय च स्वयम्भ्वम्। विसर रोरबाह्न च विसलं किरण तथा॥ ???॥ लित मीरभेय च तत्याण्याहमहस्रारि । भटाविंगतिभेटं तु अध्यंस्रानाविनिगंतम्॥ ११२॥ अष्टाविमति यं तन्त्रा सुलांक तृ प्रकारिमताः।

जिवादाद्वसमृत्यचा मृक्तिम्किफलप्रदाः॥ ११३॥

1883 पानम्पूर्ण (TAV) comp. जानोभंदाभवज् ms. 1085 जिवस्द्रास्थज पूरा | जिल्ह्यांभिर दिशा (TAV) 108८ कामिक | कामज TÂV 1086d योगज विजय पहुद्रम् (1911) कामज

मन्द्रम (त्रा) (TAV) 10% कामक ) कामज TAV 108co पाराज मन्द्रम (त्रा) याजक नित्रम नाकृद्रम (त्रा) याजक नित्रम नाकृद्रम (त्रा) प्राप्त प्रिय | क्ट्रभदम्बिमान्स्ट्रण् नित्रमात्राहितम् व । चेव निःश्वास TAV 110b निष्माणादीतम् एव च conj.)

ार्थ प्राप्ति पारमण व । येव ति श्वास TÂV | 1106 निष्ण्याणाद्वातम् एव च ८०००) निष्याणाद्विमय च ms. मद्दीन पारमश्वरम् TÂV | 1104 नारमिहकम् (TÂV) ८००० | प्राप्तिकम् ms. (11a चन्द्राष्ट्र | वन्द्राण् TÂV | 11b रोरवाह्र् च | रोरवाः प्रस्तु TÂV | 11b तन्त्राच्याहर लाग्नः तन्त्रा द्वाहर ms | 112c विश्वतिभद तृ | विश्वतिरित्येव TÂV

बहुयन्थार्थभेदैश नान्त्रवक्ष्यामि माम्प्रतम्। अटाविश्रति ये भेदाः सा तनुः पारमेश्वरी॥११८॥ श्वयोरन्तनामास्य तन्त्र नारागणोडवम्। वादयारम्याः वो इत्यः परतरा भेदः जिवसन्त्रस्य पद्यते॥ १२४॥ शरीर देवदेवस्य शब्दब्रह्मप्रतिष्ठिनम्। अनुग्रहार्थ भृतानां नान्यथा कायसम्भवः॥ १९५॥ मन्त्रमृतिः स भगवान्सादास्यः परमेश्वरः। नहुद्वमदक्षिणभेदावटी मुश्लोपलक्षिती व्याख्यास्यामः। तचैकादशभेदभिन्नसम्बन्धः गरीर कर्नभेदैस्तु जिवभेदैश पावंति॥ १<u>१६॥</u> नद्वश्वमयावयः । विभागत्वकृत्यात् पृवंस्वरपणास्त्रार्थदर्शको वकस्यः । सर्वमन्त्रा 🗆 यन्त्रे ६पि यो जानाति स वेदवित्। वाच्यवाचकमम्बन्धमवंभेदादिलक्षणम्॥ १२६॥ शिरःप्रभृति पादान्तं तत्त्रवक्ष्यामि साम्प्रतम्॥११७॥ वाच्या (भी वाचकः गच्दः म चार्था बहुधा भवत्। मुधैस्तु विजयं ज्ञानं ललाटात्यारमेश्वरम्। मित्रिमिन समारम्भ वस्तुप्वेमहेतुकम्॥ १२७॥ नवेभ्यखैव निःश्वास ज्ञानराजमनुत्तमम्॥ ११८॥ प्रतिपन्यादिसामान्य सतर्के आनुसंयकम्। जन्ममृ पृवंबद्देवि तथा च बहुभदनः॥ १२८॥ अवणान्यां च प्रोद्गीतं मुखाच मुखविम्बकम्। स्कन्थयाः सिद्धसंज्ञस्तु संतानं कक्षदेशतः॥११९॥ बाह्ममैश्वायिका वृद्धिः शृक्तिकारजनभ्रमः। मादृश्यत्वात्प्रपत्स्यं दरा ह्यतीनानसगत नथा॥ १२९॥ 💎 वक्षमा नारसिहस्तु स्तनाभ्या चन्द्रसंज्ञकम्। हृदयाद्वीरभद्रास्यमारनेयं जठरोडवम्॥१२०॥ प्रकाने निराकाङ्क बुद्धादि परिद्वीयने । अन्यभावगतन्त्वाच सर्वदानेव भाव्यन ॥ १३०॥ स्वायस्भुव नाभिदेशात्पार्श्वाभ्यां विसरं तथा। उहादिनक्षण देवि स अच्दा बहुभदतः। रीरव पृष्ठदेशानु विमल कटिदेशनः॥१२१॥ अनुग्रहापं भृताना निमित्तः परिगीयते॥ १३१॥ लिङ्गान्तिरणसंज्ञं तु ललितं चोरुयुग्मतः। ममार्गविनिवृत्त्यथं स्वतन्त्रत्वात्स चेखरः। ज्ञानुभ्या सीरभयस्तु शिखाग्रात्कामिकं तथा॥१२२॥ म्बभावनैव जन्तृनामनुग्रह्करः परः॥ १३२॥ जिसाया योगजं चेव जिह्नायाश्चिन्त्यसज्ञकम्। मायावन्धनिमिनार्थं तद्बन्धानमाचयत्यश्रम्। भाकृट मुकृटा ज्ञात बाहुभ्यामणुमांस्तथा॥ १२३॥ . मवंज्ञन्वादिशास्त्रस्य निमित्तः परिकातिनः॥ १३३॥ लाचनित्रतयादीत सृक्ष्म कण्ठाद्विनिगंतम्। भदा बहुविधा देवि बहुत्वाद्ग्रन्थवियनगत्। वृद्भिर तृ वीदाना जैवाना ईम्हरेनि च॥ १३४ ॥ दन्तेरव च साहस्र हस्तयोरिजन तथा॥१२४॥ 112a विजय ज्ञान conj.) (Paramešvara) विजयात्मान ms. 118d व्याज्यात्म on (Paramešvara) ध्याजानमृत्तमम् ms. 123a शिखाया conj.) त्रियाया m र जिह्नायाश conj.) जिह्नाया ms. 126 proce वक्ष्यान् cong.] व्यक्ता स्रोता ms. 129e इटा cong.] द्यो ms. 134a बहुविधा ...

वाकाय वाकानियानिदीक्षायं माक्षम्च्यत॥१४४॥ र यथा वद्गाकारयां इथंद्याधांद्विभाव्यतः। अयवध्य ६८ भाष्यिमित्यभां बहुभदतः॥१८६॥

जनाथ देवरजामिजीनाथे जयमुच्यत ।

किमधमवनीणं तृ तदर्थ बहुभदतः। जिल्लानीत्यादिक वार्य यागार्थ आत्मलक्षणम॥१८८॥

इत्यागमाना सम्बन्धः क्रमायातस्तदागमः। व्यस्य कारणत्वीत सच्छास्त्रस्य विनिचयः॥१८३॥

अरयानादिसमुद्रन स्वच्छ्या नावनारिनम्॥१४१॥ िजवादसन्तनाथन ह्य<mark>नन्तास्मध्यागतम्।</mark> त्रसम्बात्पतिन भूमाववनाराष्ट्रकेति च॥१४२॥

सङ्यान्दिना भृत्वा ससारविनिवृत्तये॥१८०॥ किमिट कर करमाञ्च यातःसम्बन्धलक्षणम्।

दवताबहुभंदेन अवनारादिभंदनः॥१३९॥ वका यदभिसम्बन्धः सर्वणास्त्रप्रवनंकः।

मन्बद मनार्थाना सीराणा ज्ञानसम्बद्धाः।

प्रमाणसाष्ट्रभा देवि शैव ऽस्मिन्यरिगीयते॥ १३८॥ यातान्सार वाक्यार्थं सन्देहविनिवृत्तयं।

म्बसवदनमन्यंच तथा चानुभवः स्मृतः।

अवतारप्रभदास सज्ञाभेदमृदाहृतस्। वट्यमाणास पृवींकाः प्रत्यक्षान्यस व स्थिताः॥ १३७॥

Appendix 1

वास्थिकाणाः रहभेद वक्तस्थानामनेकणः॥ १६४॥ हज्ञकात पशुरुक अज्ञाम्बद्ध यन्त्रमं यस्रवीदिकलक्षणम्॥१८७॥ लिक्षात वियाभद मन्त्रभेट च पदाने। ज्ञाम्बद्द्या कृत यस तद्ये दर्शका मतः। जञ्जनाप्रभतत्यादृह्मचयोटिभदतः॥ १३६॥ त्रीमदृद्धः १५ स्यंकादम्बम्मिन तत्प्रकारण वच्मद्र॥११८॥ जम्पूर्यक्षण चेकन शक्तिपक्षण वा पृनः।

दुर्गकृति यदृद्धिः आम्बद्धान्यीयन ।

जम्मुग्रहण जन्म यसे प्रसाम क्रियक्षः स उच्चते॥१४११॥ प्राच्यतं यत्यम् नित्य शम्भूपक्षम्नदा भवतं।

भण्तं भवनिष्यतिगृतानाः सम्निमनतः॥ १५०॥

अवर्तायांनुगृद्धन्ति मन्त्रार्थः जम्भूपक्षमः ।

अवसर्गार्गः अष्टावित्रतिभेदेस्तु गारुड हत्य प्रा॥ १४१॥

मावित्र्युनरमञ्ज त् कलामान कलामृतमः।

हरहुद्वीर अबिन्दु विन्दुसार कलानरम्॥ १४२॥

पश्चिमज शिक्षायोग शिक्षासार शिक्षाचरम्। रम्भत तु भंदास्य जिवभेद च मानसम्॥ १४३॥

नीनकण्ड च कालास्य कालकृट शतदृक्तम । शकोज कम्बल काक काकतुण्ड कटाहकम्॥ १४ ४॥

मुक्कंलिध मुग्रीव बानुला बानुलानरः 📗 ब्ल्यहाविश्रानिभेदा मया प्रोक्ताः समासनः॥ १५५॥

पिनांशनार्थं तृ भृतानासन्कम्पया । कुलनागादिरक्षार्थं बहुमन्द्रार्थसकुलम् ॥ १४६ ॥

प्रथम पश्चिमाजास्य पञ्चभद्रमतः भवत्॥ १४ ७॥

वजन्गड गुभागड च पश्चभंदाः प्रकीतिनाः॥ १४८॥

|SQL शब्दीन पनित conj.| मन्दिन पनित्र ms. | 154d कटाहकम् conj.| क इक्स ms. | |SQL त्यहार conj.| इत्याहार ms.

हैरागीव कुमार च ा गोमोदङ्ग असव च।

भनुर्विश्रतिभेदैस्तु हरह्कारसजितसः।

The Śrikanthi गमधा विष्युभागाममानुष्यंण कथान। विस्त रोद्रमन्यायं मालामन्येरन् सक्लमः। जिलाशिय शिक्षा वैय या च सार महानटम्॥ १४१॥ तिःसुव १११ विकित्सायीयधापन दृष्टग्रह्मविदारणसः॥ १७४॥ वणगत गोरनद समम । ह्यगालिनम। अवमृत्यूणतेः पृणी यस आगम नजयति । जिल्लासर विधा दवि चण्डमासदिलक्षणम्॥१६०॥ अपनृत्यातः । हतस्य प्रथम यत् ह्याय्यंदादिलक्षणमः॥ १५५०॥ व्चित्रसीय महाकाल येना यन्त्रशियस्तरम्। द्वितीय यानरक्षार्थे ह्यग्रीयति विख्नसः। पाताल तालबण्ड च अट्टहागविणाल्यणम्॥ १६१॥ वरद्व र्गपकाना च नाशनाथम्बाहराम॥ १५७३॥ र्गतकामनिवृत्यर्थे चत्थं करकाह्यम । अग्रंथ धारत्ष्ड व विषयम्भन तथा। हालाच्य वगगण्ड च । निवर्धवता॥ १६२॥ न्त्रामयविनाआयं शत्यक्रमप्रयतक्रम ॥ ५७४ ॥ भानाम विधित्रचण्ड च प्राक्तन तीयरक्षणम। वीतिशास्त्रादिसयुक्त कराटी प्रथम स्मृतम् । न्मवादादिसिद्धार्थे धान्यादादिनसणम् ॥ १५४॥ दशभा व वद च कथित त शिथानरम॥ १६३॥ तर्थं मृण्डमालास्य गष्ट तत्त्र प्रदर्शितमः। ासदण्ड शियास्य च तालाघृष्ट विलम्बिकम । मन्यगदादिक मर्च निधः नाकष्टिलक्षणमः॥ १५५६॥ वेरवयास्य शियाण्ड च राजमूल सहायलमा॥१६४॥ मगंक्रमंणयुक्त च ककांट सप्तम स्मृतम । वर्णामाटपराद च इन्द्रवच्च गद्यागदम्। ग्रहत्वर्गवपादीना मालामन्त्रः संसाकृतस्य॥ १७७ ॥ ्रति दादशनदास्त् पश्चाशनसम्हवाः॥ १६४॥ मवंव्याधिप्रशमनमप्टम सङ्गरायणः । यागित्यान्वयप्राप्त् ययं चेकमताः सम्साः। च्या रक्षपिणावाना नाणाय त्रचम रस्तम ॥ १७६॥ चदा अयाता सया द्यंत शिष्या ।। स्वरपतः॥१६६॥ चण्डासिधार **दशम** माधेलक्षयय मतम। पश्चिम नृतनन्यास्य शियभदमत नयन। ममनोष्रप्राप्त्रये दमनामाप्रनिद्धितः॥ १५० ॥ त्य द्वालाहयग्रीय करङ् कटकामयम्॥ १६७॥ सक्षणमायधीना तृ पृथञ्चन्यादिशदतः। क शही मृण्डमानाभ्य काकांट सङ्गायणम । मलगजसमृहंन विकटेकादशम स्मृतस्॥ १८०॥ चण्ड चण्डासिधारास्य विकट कटिमण्डलम्॥ १६६॥ परमैन्यविनामार्थं चटकादिप्रमाधनम्। भूजाय व जिलागव घर्षर मिहकाटरम। भृताना विलिभदाच अमरण्डकमण्डलमा १८१॥ पा गहुहामम्दिष्ट गम्पण्ड पटालक्वम ॥ १६० ॥ वेदण व महादेवि यन ज्ञातन मन्त्रभाकः। <sup>मर्व</sup> मृता विनक्रयन्ति योगिनी जाकिनी तथा॥ १८२॥ वत द्रशतिवन्तम् भृतानामन्त्रस्या। सव माधिवनामाध पृथ्यादि ह नद ॥ १७०॥ 18st [80] Followed by inscition mark, but no insertion. विश्व र ततस्य च्या । पश्चिम सततस्याचि TAV

Appendix 1 यथार्थनासमुद्दिष्ट भृतत्रासं त्रयोदशम्। र्गवहर तं वरारोहे तत्वमरादण स्मृतम् । र्गवहर तं वरारोहे तत्वमरादणादिलक्षणम्॥ १९५॥ गवोकसाटधा यत्र भृताना भयवर्धनः॥ १८३॥ मृदाभेदानि सर्वाणि योगिनीनां च लक्षणम्। प्रमण भृत । निःशय यत्र वर्णिनम्। नथा हुम्सादिभेद च निच्छिसानावकीतितम्॥१८४॥ ग्रमण भूत । । परिवर्ग क्याभेदन निश्चितम् ॥ १९६॥ इन्यभेदेन सर्वत्र क्रियाभेदन निश्चितम् ॥ १९६॥ तन्त्र चनुदंश देवि गृह्यसन्त्राथंसंकुलम्। वृह्य चैव मन्त्राणां संहारमन्त्रवर्णितमः। एकभंद तु भृताना तथा व्यास्यादिलक्षणम्॥ १६५॥ <sup>3द्रथ</sup> प्रमाण निःशपं लोकपालादिलक्षणमः॥ १०७॥ ज्वरावतरण यस तन्निवारणमेव च। कृर्या सप्तागरवना यत्रोका परमेश्वरे सतयोनिषु सर्वासु तदेशानि विभागशः॥ १८६॥ वनतेयन यत्पृष्टं यत्पृष्टं भृगुस्नृन्ना ॥ १९ द ॥ क्षायन्ते येन तन्त्रेण घर्षरं तन्त्रि**पष्ठमम्।** नत्सवे यत्र चोहिष्टं यमघण्ट नु नं विदुः। नवलक्षप्रविर्म्लाणं बहुभेदैम्तु सङ्गुलम्॥ १८७॥ ्रात्रियात्रीयः सार्वकोटीप्रविस्तरम् ॥ १०२ ॥ मन्त्रवाद तु यन्सुख्ये तदुक्तं सिंह्कोटरम्। अपरे विषम देवि सर्वमन्त्रालय गुभम्। घोराट्टहास देवेिंश लृतापिटकनाश्रनम्॥ १८८॥ गवणादवनीर्णे यत् 🛭 हटोल्कचम् ॥ २००॥ भृमिका ज्ञानसयुक्तमृद्धष्टकसमन्वितम्। पातालमण्ड प्रथमं हाटकेश्वरसञ्जलम् । यत्र प्रयोगसामान्यदृष्टनष्टादिलक्षणम्॥ १८९ ॥ द्यापा नत्समास्यान नत्प्रवक्ष्यामि सारतः॥ २०१॥ इन्द्रजालादिसकीणै पोडशं परिकीतितम्। हाटकेण घटाच्यां च नथा विषमसभवम्। देवताना प्रमाणं च यजनमृद्धिकमंणि॥१९०॥ मवंमहारक बान्यं नत्यानालिशियोत्तरम्॥ २०२॥ नक्तयाग गृह्यसृत्र वाच्याचाटनलक्षणम्। कृत्मातिमन चैव सप्तमं कामपञ्चरम्। क्ष्रकमांदिक यत्तु रौद्रमन्त्रपरिवृतम्॥१९१॥ गृह्याणेव पिचुमत देशसासनिका स्मृता॥ ২০३॥ उच्छिष्ट नाम तज्ज्ञेय नन्त्रं सप्तदश स्मृतम्। थारणाज्ञानभेद तु जुल्यादिसमलङ्कृतम्॥१९२॥ दिभावनारमण्ड च तद्भवीमि यथार्थनः। हेनाणंव तु प्रथम तथा असचन्ष्टयम॥ २०४॥ स्थिरन्व देहपिण्डास्यजराच्याधिविनाशनम्। कुलाणंव तृ दणधा यथावत्कथयामि ते। परचिकीषेज्ञत्व च परकाणप्रवेणनम्॥ १९३॥ कृत महाकृत चैव महाकालिकुल तथा॥ २०४॥ आपधीना तृ सयोग स्थितत्व रुद्ररेतसः। विद्याकृतं कामिकृतं कृत चृडामणि तथा। वर्णित यत्र दवन सर्वभृतहितेशिना॥१९४॥ कृत भैगवमामान्यं तथा मातृकृत जुभमा॥ २०६॥

ार व मन्त्र ) कमें (deleted)| मन्त्र ms.

्धान्यनः चेव मन्त्रेष्मवृतसृतमम् । ्धान्यनः चेव मन्त्रेष्मवृतसृतमम् । ्वतु प्रिम वक् समासान्कधित सया॥ २१०॥ र्रहेप्र दक्षिण मार्ग चतुर्विणतिसेदलः हिम्द्र राज्य सहायोग योगयोग दिला मृत्यम्। २२०॥ वेश मध्ये महायोग योगयोग दिला मृत्यम्। २२०॥ नेत्रवण्डरगम्य च महाचेतालयदाकमः। भागाङ्ग महोच्छुम्म कोथम्न्मलभैग्यमः॥ २०१ । बाडाक्य कमलाक्य च महाभैरवजाबनम क्षा । सिंदुर्थागीस्थानस्य योगिनी ज्ञालसम्भवम् २०२॥ ग्रहानृत प्रपञ्चाच्या विस्वभैगवकाग्ठकम । श्रीमृत्मृत्कोच निलक यामल नथा । २२३॥ हत नेवा महादेवि यथावन्कथयामि त प्रथम योग्योणं तु तबतुओं प्रकीतितम् २२४॥ विद्दृष्टीण च बेतासः मिलचण्ड तृतीयकमः । च्यायव चतुर्ये तु गृह्यभूतः महात्तपः। २२४ ॥ महावेतालक यं तु तद्विधा परिकातितम्। गृकालोरि तु प्रथम रुष्टसर्वेभ्वमेव च॥ २२६॥ महाबार प्रवश्यामि दक्षिणसातसाद्रवम्। बहुकोटिप्रविस्तीणं चत्र्विशतिभदतः ॥ ২২৬ ॥ महायोग तु प्रथम तथा चानन्दभैगवस्। सक्त बन्धि श्रीपृर्वं तथा विज्ञानभैरवम्॥ २२८॥ अवारीयरीस्वच्छन्द विद्यास्वच्छन्दमेव च । मार खच्छन्त्रमञ् च रसस्यच्छन्दक नथा॥ २३९॥ गतपूर्वायक चैव यः स्वच्छन्दः स्वतन्त्रकः। वैदिकातालक नाम गृद्यसार तथा जुभस्॥ २३०॥ छित्र तीन्नण विभाग मार्ग । दक्षिण दक्षिणो मनीज TAV

Appendix 1

विद्याकृतः प्रक्रिकृतः कृताः । प्रकीनिनाः।

मृष्टिकम कालिकम महारकमसयृतम्।

मृष्टिकम चनुशां तू भेदैभेवति पार्वति।

कुलावनार दिनाय मन्यावनरण तथा।

कालिकमा चतुथां वै यथाभदमुदाहृतम्।

कालसंकपंणिकम् नथा पीठकम् स्मृतस्।

सहारकमपूर्व वे भैरवीशकिसंयुनम्।

सर्वसहारसङ्घ च चतुर्थ परिकीतितम्। कससृष्टिः कुलसृष्टिभावसृष्टिस्तृतीयका॥ २१८॥

सृष्टिगुरुसृष्टिरिति सृष्टिकम विदुः।

अष्टधा तत्यमाच्यात तच्छूणुष्य महातपे।

अयाध्यासण्डसतं यन्तीय सण्डमुच्यते॥ २१५॥

अञ्चित्रज्ञारदिष्टयः विन्ध्यमण्डस्तृतीयकः॥ २१६॥

र्वान्द्रका वण्डस्यमान्य तथा तारागणोद्भवम्।

जयद्रथास्यमन्यद्यं भित्रतारकमेव च॥ २१७॥

नामा वे सववीर च ह्यानन्सण्डत्रय विद्ः।

चनदुरास्कव तस्य कार्टिभेदेरनेकमः॥ २१६॥

क्रमनेद यथा देवि नत्समासने से शृषु॥ २०७॥

अवतारक्रम चान्यदित्य क्रमचनुष्टयम॥ २०८॥

राजावनार प्रथम नक्षार्थ कथिन मया॥ २००॥

ते दिशि (ता )वतारास्य चतुर्था सृष्टिरुच्यते॥ २१०॥

काल्फिम तु प्रथम महाकालिकमं तथा॥ २००॥

सहार च तथा वक्ष्यं यथावत्परमञ्जरि॥ २१२॥

कालास्य द्वितीय नाम भावसंहारकारकम्॥ २१३॥

अष्टवीरश्वर चान्यमृद्धिकाम महाङ्गुनम्। शृद्धशिक्षामन चापि तथा सारस्वतं मनम्॥२४१॥ कालिजिह्न कुर्वारास्य सिद्धसन्तानक तथा। अतः पर प्रवक्ष्यामि ऋषिमुन्मनभैरवम्॥२४०॥

महोच्छुप्म ततो देवि दशधा परिपर्यते। शिखोच्छुप्म तथा कौली वीरभेदमतः परम्॥२४०॥

ब्रह्मवाद्यं दुरास्य च कल्सप्रण्डेति गीयते॥ २३९॥

चतुथां प्रथित तस कालपक्षेति विश्रुतम्।

महावेतालसङ्घां च नवम कीलमेव च । अधुना साप्रत देवि ह्यसिताङ्ग प्रकीत्यंते॥ २३८॥

चिन्वादं कामदण्डमित्यन्तौ कीर्तिता मया। दिजा मुखं चाष्टविधमधुना मतभेदतः॥ २३७॥

अनः परं मृत्युजिद्धं ततः शुष्काकुलं परम्। वहिषाद भीमणिव हेरुनोमिंकुलं तथा॥ २३६॥

मन्त्रभंदेन कथिता भक्ताना हिनकाम्यया॥ २३४॥

लम्बोदरी नित्यतृप्ता ह्युदयास्तमवर्जिना।

अष्टार्शातिसहस्राणि भैरवोत्तरनायिका। चन्द्रिकाच्या भगवतीभेदैर्गीना तु पार्वनि॥ २३४॥

चोरचोणं प्रवक्ष्यामि ह्यष्टम यत्प्रकीतिंतम्। प्रथम घोरघोणं च नवकोटिप्रविस्तरम्॥ २३३॥

भौग्व कालदण्डं च ह्युलकाद्यं तथेव च॥ २३१॥ कमोज्झित च साटोप चन्द्रगर्भ सुराचिंतम्। मृत्युनाम चतुर्विणं महाघोरमुदाहृतम्॥ २३२॥

Appendix 1 विन्दुस्वच्छन्दकं नाम नादस्वच्छन्दमेव च।

	The Streaght.
	श्रह्यंन वाल्यात संस्कृत्य तृ पार्वति। श्रामक तृ प्रथमं वन्त्रच्डामणि नथा॥ २८३॥ श्रामक तृ प्रथमं वन्त्रच्डामणि नथा॥ २८३॥ श्राच्य सम्पा भद्रं वैत्रय प्रथम ततः। श्राच्य सम्पाम्तमहोत्कटम्॥ २८४॥ श्राच्यं तार्वातं तार्वामि । श्रिमयाव विद्यातिलकमेव च॥ २४४॥
Н	निवह भैरवाच्यं च यामल पारप्थान । अध्या यामल देवि सूत्रान्ते कथयासि ते॥ २४६॥
ш	हर्भर ब्रह्मभेद विष्णुभेद तथेव च । हर्भर ब्रह्मभेद विष्णुभेद तथेव च । हामनालगेत देवि इन्येनहिक्षण मुख्यम ॥ २४७ ॥
	हरवमातिम वामास्य चनुर्विजतिभेदनः । वंशा मध्ये महातन्त्र नयम्त्र नयोत्तरसः॥ २४६ ॥
	महासमाहने चान्यद्वीणानन्य जिस्तानरम अजित विजय त्वन्यद्विन्तामणिमहोदयम्॥ २४९॥
	विद्यास्युदयनान्तं च चतुर्वामामृताङ्कृतम् । ्क नथा॥ २५०॥
	भनाइन नु प्रियत पष्ट गृह्याङ्गन स्मृतम् । पद्मविभाइनमेननु सर्वपुजिनक तथा॥ २४१॥
	नक्षार्थे ∟ सद्ग तु कथिन सारमुत्तसम् । <sup>पहुत्रका</sup> स्मृता यत्र भगिन्यो आनुभिस्सद्ग॥ २५२॥
	<sup>महा</sup> गृह्मीमद दिव न ⊔ च्यमनामकम् । <sup>अतः पर</sup> कामधेनु चनुर्धा परिपद्यते ॥ २४३ ॥
	वामगुद्ध तृ प्रथम ज्ञान्तिक मानस तथा । अजनुष्ड चतुर्थ तृ ततो बक्ष्य करम्बकम्॥ २४ ८॥
	<sup>280</sup> व conj.] द ms. 252b उनसम conj.] उनम् ms.

किङ्गरण तनो वक्ष्यं येन ज्ञानेन सिद्धिति। क्षीरादकसन नित्य हाटकण विराजितम्॥ २६६॥

तथा सिद्धमन देवि पद्यथा परिपद्यते॥ २६४॥

सर्वमन्यादिसयुक्त भवरदाख्यजे महत्॥ २६४॥ श्रवांच्य चन्द्रशकलं मोभराज कलामुखम्।

वीजपन्नरक देवि तथा सारस्वत मतम्॥ २६३॥ आनन्दास्य महिनार्थं लक्षग्रन्थार्थविस्तरम्।

तज्ञनुधो समास्यान पन्नर शक्तिपन्नरम्।

चतुष्क प्रतिभेदस नवधा यत्र कीत्येते। महामन्त्रालयं गृढं ततो वै वीजपन्नरम्॥ २६२॥

जयाचनुष्क प्रथम विजयास्य तथैव च। जयन्त्यास्य तृतीय तु तथा वैवापराजितम्॥ २६१॥

चनुष्क तृ ततो वक्ष्ये नचनुषो प्रकीतिनम्॥ २६०॥

महामन्त्रमणाकीणां सरहस्या नु पावंति। यस्या अष्टावृत भृते देवैरात्मसमैः शुमैः॥ २५९॥ वामाचाररतेदेवि ब्रह्मादीः कोटिसंख्यया।

वामदेवेन कथित भागंवस्य हिनैविणा। वके द्वादशसाहस्री शीकास्या संहिता शुभा॥ २४८॥

अनामक भिन्नशीपमेकवीरं बलोत्कटम्। अप्सराज तथा देवि शीक्षं शुकाद्विनिःसृतस्॥ २५५७॥

सिह्रात वाजिमुख नीवंस्थ सप्तम स्मृतम्। अनन्त तृ ततो वक्ष्ये प्रमुधा गणव 🛭 ते॥ २४६॥

सप्तथा भेदभिन्न तत्प्रथम च करम्बकम्। सम्दोसिद्वितीय तु स्तम्भाद्य मोहने तथा॥ २४४॥

270 -285 some of the verses are quoted in TAV LIS

ब्राह्मी कलाचनुर्धी च विजयाच्या नु पश्चर्मा॥ २७७॥ बन्दाच्या चैव पष्टी स्यान्मङ्गला सर्वमङ्गला । <sup>एते</sup> ते मङ्गला भेदाः क्रोधेशेन तु भाषिताः॥ २७६॥

भण्डभेदाः स्मृता ह्येते भैगवे वीग्वत्मले। भैरवी प्रथमा प्रोका पिचुतन्त्रसमुद्भवा॥ २७६॥ सा दिधा भेदतः स्याता तृतीयं च तथीच्यते।

विष्णुयामलक तथा स्कन्दमुमा करसेव। मनम रुद्रमित्युक्त वेताल चाष्टम म्मृतम्॥ २७४॥

स्वच्छन्दभेरवञ्चण्डः क्रोधः उन्म**त्तभैरवः॥** २७३॥ असिताङ्ग महोच्छुच्य कापानीशाष्ट्रम मतम्। ब्रह्मयामलमित्युक वेनालं चाष्टमे स्मृतम्॥ २७४॥

एतत्सादाशिव तन्त्र कथयामि समासतः।

चक्राष्टक शिकाय च बहुरपं च सप्तमम्। वागीप्रयाचाष्ट्रसप्राक्तमष्टम वीरवन्दिन॥ २७२॥

तेषा भेद प्रवक्ष्यामि चनुष्पष्टिविभागणः। भैरव यामल दवि मनाच्य पि**द्गले तथा॥ २७१॥** 

ग्रन्थकोटिप्रविस्तीणं वामवकृमुदाहृतम्। अन्यन्सक्षेपना वक्ष्य गीत यत्यरमेष्टिना॥ २५०॥

बतुर्विणतिभदेस्त् मुख्ये**वांममुखोद्गते:**। रहस्येगृंदमन्त्रेया सर्वकामा<mark>थंसाधके:॥ २६०</mark>॥

गनत्मप्रविध देवि नथा वक्ष्ये पराद्म्**मम्॥ २६**७॥ मिद्धकौल नागमत तथा विद्या<mark>ष्टक शृभम्।</mark> कामेश्वर सिद्धराज प्रष्ठथा परिकीतितम्॥२६६॥

The Śrikunthi दृतीमृष्य तन्त्रभेद मृलवाच्य मनान्मनम्।

Appendix |

प्रथम मन्त्रचक तु वर्णचक दितीयकम्।
तृतीय शक्तिचक तु वर्णचक दितीयकम्।
तृतीय शक्तिचक तु कलाचक चतुर्थकम्॥ २७९॥
पष्टम विन्द्रचक तु षष्टे वै नादमंत्रितम्।
स्प्रम गृह्यचक तु खचकं चाष्टमं मतम्॥ २६०॥
एते वै चक्रभेदास्तु अमिताङ्गेन भाषिताः।
अन्यक रुरुभेद च ह्युजास्यं मूलसङ्गकम्॥ २६१॥

कलामोट विडङ्गं च ज्वालिन्या मातृरोदनम्। एतं स्वच्छन्दभंदास्य बहुरूपेण भाषिताः॥ २५२॥

भैरवी तु शिखा प्रोक्ता वीणा चैव दितीयका। वीणामणिस्तृतीय तु संभोहे तु चतुर्थकम्॥ २८३॥

पष्ठम डामर नाम पष्ट चैवास्यथवंकम्। कवन्थ सप्तम ख्यात शिरश्छेदमथाष्टकम्॥२८४॥

एतं देवि शिखाभेदा उन्मनेन तु भाषिताः। एतत्सादाशिवे चक्रमष्टाष्टकविभेदतः॥ २६४॥

म्रोतोद्धवमिदं पुण्यमनन्त तद्विभृषितम्। अनन्तर्भास्करेणेद अनन्तर्भेण भाषितम्॥ २६६॥

शक्तित्रितयसभिन्नं सुद्रारत्नविसर्पितम् । अनेकाकारसभिन्नं महामण्डलनायकम्॥ २६७॥

विविद्यासहस्रसङ्गीणै दिव्यवकाम्बुजोडवम् । विजन्कोटिनिवद्यास्तु हृदि तन्त्राः प्रकीतिंताः॥ २६६॥

नवकाटिप्रविस्तीर्णं सिद्धयोगेयरीमतम् । सार्वकाटिप्रयोकानि तत्त्राण्यस्यानि मेरवि॥ २६९॥

लक्षार्थलक्षभेदेन पश्चाइता वरानने। सहस्रवयसस्यानास्त्रथा पश्चाणतानि च॥ २९०॥

.১১c ৰজন | ৰজন ল ms.

The Srikanth

शतार्ध शतिका चैव अत्र ततो अय गामिनि। केवित्सादाशिवे तत्त्व अन्य चानन्तसद्भिके॥ २९१॥

अन्यं गुप्तास्तु रुद्ध्य विद्याच्य चापर तथा। प्राकृते तु महातन्वे गुरुपड्डित्रय तथा॥ २९२॥

गुरुणाधिकगुरुणा वृद्धायहङ्कार तथैव च । ततः श्रीकण्डनाथेन विस्मृत सृष्टिसागरे॥ २९३॥

जिंदः जिस्ता नथा ज्योनिर्विमलस्य चनुर्थकः । तथ्यः मकाजादाच्यान ननो ऽमन्येमुपागनम्॥ २९४॥

मुद्रामण्डलपीठं तु पश्चपीठं तथैव च । विद्यापीठ तथा प्रांक चतुष्पीठा तु संहिता॥ २०५॥

र्श्वीकण्डमौमकौमार मौसलिजाजलि तथा।

विमले चाष्टहास च योरस्वच्छन्दमष्टमम्॥ २९६॥

जयदृथं च फेक्कारं पक्षम परिकीतिनम्॥ २९७॥ रकस्य नम्पदास्य च सप्तधा ब्रह्मयामलम्।

हेमयक्षिणिमातङ्गमेकवीरास्वृपी**ध्करम्॥ २९**६॥ वामदेवेन सहित सन्नधा पारमे**खरम्।** 

दुर्वासमेचक चैव तथा सारस्वत परम्।

हंमपारमेश्वर यनिद्ध्या परिपद्यते॥ २९९॥ पाटयक्षिणिहमास्य लक्षेनंबनिविस्तरम्। यक्षिणी परमेण च नवथा परिपद्यते॥ ३००॥

किरणाच्य नन्दिमतं हिमिनी ब्रह्ममण्डलम् । स्वायभुवं स्कन्दमत प्रतिष्ठापारमेश्वरम् ॥ ३०१॥

तिहुकल्प समार्गीयं नवकोटिप्रविस्तरम् । भारतहास्त्र च यत्तस्य त्रिधा तत्स्यरिपद्यते॥ ३०२॥

मुलपीट चतुथो तु योगिभिः परिपद्यते। योगपीठोपपीठे च गृह्यपीठ समातिकम्॥ ३१०॥ मनपीठ च दश्या यथावत्कथयामि ते। भनपीठ तु सिद्धाच्य जाल । मधीनरम्॥ ३१३॥ र्द्धार्थितम्हमधं च मिनंपीठ सणस्भुकम्। सद्भीट विन्द्र्यीठ चक्रपीठ महस्र्वि॥ ३१८॥

कल्यशासा तु मातङ्गमृगेन्द्राच्या च महिना। एकवीर द्विधा भन्ने साधेलक्षत्रयं विदुः॥ ३०३॥

वैनासहसेकवीरमम्बास्य पश्चधा तनः।

प्रतिष्ठापद्भदीक्षाणेमित्येतत्पञ्चधा स्थितम्।

पञ्चर ब्रह्मवली च नथा नारायणीयकम्।

योगिनीमनमन्यच वामदेवमथोच्यने।

सर्वेद्यमेत†अन्यच गृह्यपद्व गणास्विके। तत्त्वशासा देववर्द्धी सवेमन्त्राणवं परम्॥ ३०८॥

अष्ट्रधा कथित देवि सप्तकोटिप्रविस्तरम्।

स्वायभुवं सिद्धमन गणाच्य सेचरीमनम्।

नवम तु महाकौलं यत्सुरैरपि दुर्लभम्। मील समुद्रव पीठ कौलाख्यं तन्त्रमेव च॥ ३११॥

नीलाम्बर सृतारं च सन्ध्यायोगिनि डामरम्॥ ३०९॥

अष्टो कोलास्त्वमी स्थाताः सद्यःप्रत्ययकारकाः॥ ३१०॥

अस्वासञ्ज गृह्यस्त्रं तथान्यन्पिङ्गलामतम्॥ ३०८॥

भौभ्कर देवि यत्तन्त्र समधा परिपद्यते॥ ३०५॥

कृवेरपद्ग कालिञ्च तथा हालाहलं मतम्॥ ३०६॥

वासदेवं चतुष्कास्थ तथा तुम्वुरुपञ्चरम्॥ ३०७॥

पद्मानिमनाथे च दक्ता बहुल तु यन। गृडार्थमल्पग्रन्थ यद्वक्ष्यभाणमनेकथा। अनुशासयिता यत्र अनुशास्यादिलक्षणम्। एका अकिः शिवधैको बहुभेदोपचर्यते। भेद तु कल्पनामात्रमंकदेशादिलक्षणम्॥ ३२४॥ मन्यप्रशाप्रमयन्यात्कल्यस्तेनेह् कल्पितः। कल्याना यत्समृह् तदवतार्यावनारकम्॥ ३२४॥ नैशायिकमिद तत्स्थ कल्पं स्कन्धं तदुच्यते। इति द्यागमसवन्थ सप्तथा परिकीर्तितम्॥ ३२६॥ 315c पद्योतसम् । पट्योतेसम् ms.

सम्यग्य वामदक्षे तृ पश्चधा परिकानितम् । पट्घातसमिद जैव पश्चसाताङ्गवात्परम्॥ ३१४ ॥ जिल्ला कमेश्वर पूर्व मीनाच्य किरण परम्। अवा १ रे धात्रीमत हालोरि वास्ति पत्तम स्मृतम्॥ ३१६॥ अधन्योतोइवा एत भदाः शातालमञकाः। तन्त्र महिनस्त्र च सग्रह् शास्त्रमवच॥ ३१७॥ कत्याच्छ्न्य तथा कत्यमागम सप्तथा विदुः। वकस्थ परिवासक वतुर्थ पञ्चक तथा॥ ३१८॥ याज्ययाजकसयत्कस्तान्तस्तनह् । कीनिनः॥ ३१९॥ महितार्थं तु पृवींक सच्यत्यथेविनिस्थाम्। मागन्मारतरं यन् सहितार्थं तदुच्यते॥ ३२०॥ तन्मृत्रार्थे समुहिष्टमाद्यन्तास्तविनि**धितम्॥ ३२१॥** सग्रहार्थं च विस्तार कालान्तरनिमित्ततः। प्वल्यार्थमल्यग्रन्थ च सग्रह् तेन कीतितम्॥ ३२२॥ शास्त्रप्रामाण्यनिदिष्टः शासनाच्छास्त्रम्च्यते॥ ३२३॥

ग्वमुक्तानि भेदानि संरहस्यानि यानि तृ।

नानि स्यः जिवभेदानि पदस्यांताः कथितानि तृ॥ ३२७॥

जव्याणंवप्रमाणानि सन्त्रतन्त्राणि यानि तृ।

तानाणंवसमुनानि सोक्षार्थफलदानि तृ॥ ३२८॥

इन्य जिवन श्रीकण्या स्रोतोभेदः प्रदर्शितः।

### Appendix 2 Verse Index

akaradhakārāntalī 55.
aghorstvena devosya 34.
aghorstvena devosya 35.31.
aghorstvena devosya 35.31.
ajāmi va tad vivšam 259.
ajāmi va tad vivšam 259.
ajāmi va tad vivšam 259.
ata eva dvaipāyama 130.
ata eva na sā vṛṣlib 263.
ata eva na sā vṛṣlib 263.
ata eva mahēsinā 38.5b.
ata eva vicitrālbyah 378.
ata eva hi nailatyād 394.
ata eva hi sādikhye 187.
ata evali sādikhye 192.
ata das catuskayukto Nau 288c
atah sambādyamikhila 113.
atinārgakramakila 192.
ata objadasyatashayām 274.
ata tādēfani eva svam 23.11.
ata sādikhya sambalāsa 28.
ata bāvasamullāsa 28.
ata sādikhyami mukhyam 167.
ata sadbiāgyamibyanadi 275.
atāpi pārvabhedāmša 163.
atāpi pārvabhedāmša 163.
atāpi pārvabhedāmša 163.
atāpi pārvabhedāmša 163.
atāpi pārvabhedāmša 198.

atha bhumasyaripam tad 303c adeśakāle tatīve hi 368a advaite bhairavavibhau 112c adhunā tai sthitam grāhyar 208a adhyātmasiddhayā yuktyā 283c adhyāsuddhyādikam dvaite 122a anantaśaktivuicitryād 290c anantaśaktivuicitryād 290c anantaśaktivuicitryād 290c anantaśaktivuicitryād 290c anantasaktivuicitryād 290c ananyachinnahṛdaya 39c anavasethā pravartate 59d anābhūtam ca no vastu 219a aniyantritasadbhāvād 15a anilam nīlam tiyādi 269c anutaravikāsodyaj 19a 'nupapatitit vaksyate 122b anupādher abhīnnasya 203c anekayuktīdalita 210c anekasyarasambhāra 180a antahythavišvade vāmša 140c antahythavišvade vāmša 140c antahythavišvade vāmša 140c antahythavišvade vāmša 140c antahythavišvade vāmša 140c antahythavišvade vāmša 140c antahythavišvade vāmša 140c antahythavišvade vāmša 140c antahythavišvade vāmša 140c antahythavišvade vāmša 122c antahythā knajdanāyagān 132c anyathā khandanāyogān 132c anyathā khandanāyogān 132c anyatha saktā ta sau yatah 315d aparādīparāprānītam 30cc

1 h k wah shiriah 2016

1 may terasah 1613

2 sanahatinya 3ti h

3 sanahatinya 3ti h

3 sanahatinya 3ti h

3 sanahatinya 3ti h

3 sanah i nah kashidi 3056

3 sanah i nah kashidi 3056

3 sanah i nah kashidi 3056

3 sanah i nah sanahati 676

4 sanahati sanah bihaya 646

4 sanahati sanahati 504

5 namaya panyadha 504

5 namaya sanahatinya 2056 ter arsas ahhasam tad. 17a.

thak ryavamilyys. 205c.

ter eitt sebdo 'yam. 123c.

bbe fera vina nartan. 122c.

tranva suhliyatt. 182b.

thaprath tinakam brüyüh. 60c.

to ham punah punah. 11b.

va buddhynysiabalmir. 230c.

etema pusavah. 300c.

bhagas tayov yavat. 151c.

puraya ksanani tisthet. 143c.

obi ryaysatt. 103d.

thyavam upäsrite. 48d.

y hanamilisamikya. 36du. Children and Child

atmasy mint pravinteran 340a ahhyisiski shifitir nasti 113a fiyuymatu yad ithirdaye 104c fiste promiisitam saish 187a fishini ahherlavide suntin 182a fishini ahherlavide suntin 182a fishini ahherlavide suntin 182a fishini ahherlavide suntin 182a fishini aherlavida 101a techaitechia vibini ahali 213d techaitechia vibini ahali 213d techaitechia vibini ahali 23d techaitechia ahali 23d techáyatnáv api práyná 327c
til cuntid hhavisyatí 252d
til cuntid hhavisyatí 252d
til cuntid hhavisyatí 252d
til cardhyo bhavisyatí 213b
til nasniamiantohbímáv 202n
til yady api šakyate 370d
til vastiishtiti hliavet 68b
til Sastresu kuthyate 90b
titham ahlyasyatiálnás te 234a
titham tantratip nutrasíva 391a
titham bhílasiatínáin dlíří 326a
titham bhílasiatínáin dlíří 326a
titham pet to na janatil 315a
titham sa visisrksuh san 134c
titham sa visisrksuh san 134c
titham sa visisrksuh san 134c
titham sa visisrksuh san 134c
titham sa visisrksuh san 134c
titham sa visisrksuh san 134c
titham sa visisrksuh san 134c
titham sa visisrksuh san 134c
titham sa visisrksuh san 134c
titham sa visisrksuh san 134c
titham sa visisrksuh san 134c
titham sa visisrksuh san 134c
tityada pam tanam 135a
titham sa visisrksuh san 134c
tityada pam tanam 166d
tiyadymt vákyasametynah 51d
ty abhásanavatetrye 221c
titam tat piratimum tilye 162h
tidam sukhena glitatet 221a
tidam bit tat parádymtum 123c
tidam tat piratimum tilye 162h
tidam sukhena glitatet 221a
tidam bit tat parádymtum 123c
tidam tat piratimum tilye 162h
tidam sukhena glitatet 221a
tidam bit tat parádymtum 123c
tidam tat piratimum tilye 162h
tidam sukhena glitatet 221a
tidam tat piratimum tilye 162h
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhena glitatet 221a
tidam sukhe ukum mituprakayar 3, 3, 2 a ukum li bhedayaridhya pr. 108 ukum li bha'abhaya yah. 153, ukum ayye tad ucyur. 2594 uchaliniy esti ya cith. 2 ald. ucyale nadwayr. misurim ucyale sarva eshayar. 256, uhalean ayaripyat. 257, udhabitay tahbadhitarin. 38, 3, ubbhayante bhranifa. 24, 3, ubbhayante bhranifa. 24, 3, 1, ubbhayante bhranifa. 24, 1, ubbhayante bhranifa. 24, 2, 285,

odebítás to sibhány etait
odebítár odebításubih
odebítár odebításubih
omesáklyá porá vedra 1924
opačíro b no vasto 1304
okadbáh samantatah 28
odbítása nadbáh samantatah 29
odbítása nadbáh samantatah 29
odbítása nadbáh samantatah 29
odbítása nadbáh samantatah 29
odbítása nadbáh samantatah 29
oda odbítása nadbáh samantatah 29
oda odbítása nadbáh samantatah 29
oda odbítása nadbáh samantatah 29
oda odbítása nadbáh samantatah 20
oda odbítása nadbáh samantatah 20
oda odbítása nadbáh samantatah 20
oda odbítása nadbáh samantatah 20
oda odbítása nadbáh samantatah 20
oda odbítása nadbáh samantatah 20
oda odbítása nadbáh samantatah 20
oda odbítása nadbáh samantatah 20
oda odbítása nadbáh samantatah 20
oda odbítása o

ndex evam hisvoprakāfarka 47a
evam hi dvidakārdhardham 166c
evam atrāpi pascād yaj 34a
evam eva durinsāysim 386a
evani evaitad āyuymams 314a
evaisi vacanakramah 166h
esa sphārafi pratāyata 173b
esāni kalpuyate 'bhidah 274h
ativarysāsāktyudrekena 47a
aucityenetarativāgād 12a
aucityad vividhākārā 361c
audāsinyadasām vibhuh 266d
katham karņivam āpatet 335d
katham cāvadniblāvuh yajād 140c
katham evaruti isphutam 308d
katham kurņur itt sphutam 308d
katham karņivam āpatet 335d
katham pasvatinblāvuh yajād 140c
katham pāvadatiblāvuh yajād 140c
katham pasapadyatām 308d
katham nāma prakalpate 91b
katham havyett giyatām 336h
katham satyam tad eva hi 204b
katham satyam tad eva hi 204b
katham satyam tad eva hi 204b
katham satyam tad eva hi 204b
katham satyam tad eva hi 204b
katham satyam tad eva hi 204b
katham satyam tad eva hi 204b
katham satyam tad eva hi 204b
katham satyam tad eva hi 204b
katham satyam tad eva hi 204b
katham satyam tad eva hi 204b
katham satyam tad eva hi 204b
katham satyam tad eva hi 204b
katham satyam tad eva hi 204b
katham satyam tad eva hi 204b
katham satyam tad va hi 204b
kartum va hi 204b
kartum va hi 204b
kartum va hi 204b
kartum va hi 204b
kartum va hi 204b
kartum va hi 204b
kartum va hi 204b
kartum va hi 204b
kartum va ha badatah 344b
kartum va hi 204b
kartum va ha pad ripam 340b
kartum va hi 204b
kartum va ha pad ripam 340b
kartum

karmanán ik et ésa 337n karmanbhágiti kem itann 3,57b kitankankakadophitani 351b kalana pravibkajiyate 90d kalasi nichailanaki amat 2,82d kitjoanapathawajijath 350k kalpana rasimmandalani 143b kasy menfigunyatajiisa 160b kan pravarrayitum kamtah 2,45d kan ii kantesii yinjayet 2,80d kani, hi svibartimi nechaiya 2,81d kanaatattyani idani yatah 2,81d kani sistiani kanaanadhyasihani 2,80d kani esthani kamamadhyasthani 280a kanankusaputiketani 280h k mena idhayet khinan 280e karchansarh prapurite 341d kalani bhasayati prabbult 99d kalah sa kalanatmakah 153d ka aprasaparo yngi - 153a la rasarkarasika - 155a kal isalan ndabrta - 100b kalasaktyaturodhatah 100d kale 'py numisitatutam 55d kalobhayaparicelinine 156c kalo visissajatvena 56c ka thajvalanatajidalah 295d kiiis kuryan nätntanii gibiim = 328d kiiii ea prayisjaitatti tasya = 322a kun ca sástram idani yannyag – 110c kim cid yadi na kupyate 237b. kim catinagamahattyādi 338a kim tuktanttya samrodita 158a kinji nakaryati knji malsa - 279a -Jamanáma bhayatā jiffātam 139a kim miibiir mubui etenä 224a kim yadighikasanisiddha 324a kim vá na prakajiketani 285b kuu satyani kiijity asan kila 205b kim sarvain aarall Shavet 74b kim by ekankiirasampattyai 225c kiinkaratvena bhásate 283b k itica yah kas canamarsas 30c kuntu jagratpadaifinany 265a 3 imtupådhyuparaktecchá – 215a 3 im akande bliedakanda – 237c

kecit sanyvitimätrakant 316h kenäpi paramesinä 245b kevalam kväpy anäyäsäj 194c ko 'pi hlädah pravartate 44d ko 'py anya iti karmunäm 313b ko 'py anyartisanätmakah 248s ko 'ham kim Ivani tamo 'pi kim 83b ko väbbinavagupte smin 159c kauliki pravijnubbate 395b kramād unntişite tāvān 173a krainena bbogyupāyebhyo 250a krainena bbogyupāyebhyo 250a krainena vedmi yugapad 72c kriyājñānavibhūlayab 49d kriyā nāmāsti kācana 299b kriyá riamasu kacana 2990 kriyášaktir atbántyaiva 292a kriyášaktir iti proktů 308a kriyášaktir iyatu parů 347b kriyášaktivájrutbleyan 356c kriyášaktisvarůpatah 359d kriyášaktisvarůpatah 359d

kim anyair yukiidambaraih 276
kim api ca paraiti päramparyac . 382d
kim etad iti dhiwami 235a
kumbhakāro gihābbāva 328a
kumbhakāro gihābbāva 328a
kumbhakāro gihābbāva 3096
krivali pi knyaic tatah 311d
kuryur bhedavatīni kryām 3096
krivaliskaktāgamāh 3406
krivāmānani coracaram 373d
krivā yas tatpratiksepas 117c
krytāyani saukumāryatah 226d
kryānan timirarūpadbi 384d
kryānan timirarūpadbi 384d
kryānanksāgame ciram 3866
keciti sarpvittimātrakani 316h graubhi bhasitany iiam (6 gambhya pi gariyamsan 5a gariyamsan 5a gariyamsan 5a gariyam ca ƙwanan ca ƙwanan ca ƙwanan ca ƙwanan ca ƙwanan ƙwanaghada alasi bhayet ƙwanaghada alasi bhayet ƙwanan ƙwanaghayama 77 a ghanyaniy cya ƙwaraya 77 a ghanyaniy cya ƙwaraya 56 sa ghanan prakiso swa ƙwanaya piranya cita 1866 ohanin abbajata Mittim 1356 ghanam abbajata stlutuu ghanim abbajata shiriin 1356 shirmantinah samiricchalin 1491 cakaro Triadbhutavahah 121b cabiarnyah yagasit 2794 camatkarakacarsini an 144k canatkarakacarsini an 144k canatkarakacarsini an 1588 camashirmatrajii aa ca samiri ara caysissambhabhavitah 45b citisturyam catati syan 334 eikirsigiyam caitat syán 334c occamatkáragocarah 30d enprakáse prakásate 219d kriyášaktisvarúpatah 359d kriyášaktel sphulah spháro 173e kriyášakter víjrmbbane 172d krodikrtyávatisjhate 396th kva kim satyam mrúpyatám 204d kvápi tatuvávalfynga 195e ksapaup vísřántisustbitah 146b kyobhasarprulybbarirbhará 46b kkapdage caűcalasadvitta 38c kbandanadáyi tavab práhub 130d klaudanadáyi tavab práhub 130d klaudanadáyi jávate 241d gucebatíti utalaésíttá 94d gits vah paraturab šívah 69b ganjavatítyny am ity api 236d

citraliakaragocaran solar ciprakase prakisate 219d citran bibavah prakisate 76b citrasanvedanatmakah 137d citran baran 137d citran baran 137d citran baran 137d citran baran 137d citran baran 137d citran 137d ci

273

jadād vilaksaņo bodho 372c
jadād vilaksaņo bodho 80c
janyate jīdānam ekam tat 301a
jayatād bhaktajanatā 6c
jayanti jagadānanda 14a
jayanti saṃvidāmoda 7c
jīnātā siddbyupapādini 355b
jīnātum yalitum exitum 333d
jīnānatm vairāgyanirbharam 231b
jīnānakarmavicitritāb 379b
jīnānacandrākhyayoditah 399d
jīnānacandrākhyayoditah 399d
jīnānadhārā vijimbbate 44b jñänadhárú víjrmbbate 44b jñänasatti víjrmbhate 391d jäänasaktír abam smrtá 91d jäänasaktír víkäsini 261b jňánasaktisvarúpini 187d jňánasakter íyam jrmbhá 267a jňánádyullásavartmani 34b jňānādīnām višesaņam 330b jňānānandam ca nirdvandvant 120a jňáneccháyatnavattvam ca 332c jágraddaseyam vá mukhyá 368c játo pi bhedatanmátre 258a jānunn icehan sayatno 'pi 328c jāne ghaṭapaṭāv iti 71d jāne, naivāstnt kas cana 73b jänäti seyam näthasya 261a jänäticeban prayatate 333e jānāmi vá tad apare 'pi na maitraeaitra- 12' jāyate khecaraḥ kṣaṇāt 153b jäyate khecarah kyanat 153b jäyate khecarah wnyam 155b jäyate yävad uddämyet 150a jäyate rudrardpaisä 25la jäyate kivabhedanäm 375a jäle kuddhetarashituu 102d jivanmuktikramena ca 194d jirahbite tuttvasarge 'pi 55c jvalanakledadähädi 295a jvälayaisä punah punah 228b ta eva päkävistatve 296a tae ca svättmagalam näsya 331c tae cäyuktam prakäsasya 79a taecintämurter esäm 110a taj jädyum arpayed asmat 317e tajjäänasshitibhävinah 267b tala eva prakirtitä 347d

274

tata examin evaran 140a
141a exoxystic distre 270e
tatam tidik svamiyiya 16a
14th exoxystic distre 270e
tatam tidik svamiyiya 16a
14th kartum in eccehati 329b
tatah paranji to tritayim 168a
tatah kartum in eccehati 329b
tatah paranji to tritayim 168a
tatah kartum in eccehati 329b
tatah paranji to tritayim 168a
tatah sitayapadayyintar 260a
tatay ciditmako dewi 287c
tatay tadamusarena 97c
tatay tadamusarena 97c
tatay tadamusarena 97c
tatay tadamusarena 333b
tato yaamirtasega 305c
tato 'rihaprayiyeeane 333b
tato 'yabhasamianiata 160c
tato gurutarah sriman 6a
tato hhedair asamikhyata 378d
tato yautinimilete 258c
tat kartriyam udahitam 325d
tatiyasya kamiatatiyasya 284c
tatiyanam tan nirupyate 116d
tatiy dam pirvajam mukham 211d
tatparani puruyakhyater 236c
tatiyanam tan nirupyate 116d
tatiy dam pirvajam mukham 121d
tatparani puruyakhyater 236c
tatiyasiasiyasi tatah 162b
tat prakasayasaran hitam 102b
tat prakasayasaran hitam 102b
tat pratayapi karhani bhavet 141b
tatra jifanam na kartriyam 327a
tatra tatra tatha prokath 380c
tatra pirnaikarupatwit 132a
tatra tatra tatha frokath 380c
tatra pirnaikarupatwit 132a
tatra tatha tatha prokath 380c
tatra pirnaikarupatwit 132a
tatra tatra tatha frokath 180b
tatsphutatyakya satatam 17c
(tatramarsasyabhayo 'yan) 26c
tatrisan keyalam bhavet 27d
tatraya tu prapafacena 393a
tatsamskarujiwas tatha 180b
tatsphutatyakya satatrum tat 352a
tatha ca gurur heivan 32b
tatha ca gurur heivan 32b
tatha ca gurur heivan 32b
tatha ca mul hyfit sambhayyas 302c
tatha ca mul hyfit sambhayyas 302c
tatha ca wakyyate tattyam 50c

Appendíx 2

 = Index

radasaa devadevali syad 138a radasaa hhavati yhmidi 31b radasaa hhavati yhmidi 31b radasaa yhmidi 131a radasaa yhmidi 131a radasaa yhmidi 131a radasaa yhmidi 131a radasaa yhmidi 131a radasaa yhmidi 131a radasaa yhmidi 131a radasaa 
tarby ablume svasampürne 54a
tasmät kartun in yatate 319c
tasmät kälö na bodhasya 61a
tasmät prakäsä ovässu 69a
tasmät prakäsä ovässu 69a
tasmät prakäsä ovässu 69a
tasmät svatadiistämya 84a
tasmät svatadiistämya 84a
tasmät avatadiistämondha 154c
tasmäd arkasya sadbliäve 81a
tasmäd idam amusmät syät 345c
tasmäd unnessäsikut yä 206c
tasmäd dvaitasya bhedätma 117a
tasmäd bliittam bhavisyac ca 142a
tasmäd bliittam bhavisyac ca 142a
tasmän hänyasya kurttvan 343c
tasmin paraprakäse hi 218a
tasya sväpo minilanam 217b
tasyopadela ittham syäd 111c
tä etäh sausi väd riipät 369c
tä eva bhävopädhyamsa 198c
täms tän visesims cinnte 179c
tädrk va eva sästratvam 35c
tädig eva vimarsätmä 44a
tädig jätinam pratäyate 275b
täni santiti kiin so jri 338c
täni säävän vyäpuvan viibuh 266b
tän saniharati sädaram 292b
täyat kä vartamänatä 151d
tävat taduettedära 35a
tävat tävat kriyä hi vä 23h
tävat vävampakabhoge 146a
tävat vävampakabhoge 146a
tävat sästiravam kramät 30c
tävat vävanapakabhoge 146a
tävat sästiravam kramät 30c
tävat sästiravam kramät 30c
tävat svanapakabhoge 146a
tävat sästiravam kramät 30c
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a
tävat svanapakabhoge 146a

275			
29a 			

dejouisagrasanae ca tat. 384b te tailamin sibită bliavă. 215c tena nibsankiită bliavă. 215c tena nibsankiită bliavă. 215c tena nibsankiită bliavă. 379d tena vaisnavabauddhādi. 191c tenadialparie linăt. 256d tentv. alasadhă sthitat. 377d tenesabliiktăd etaxmăd. 1886 testi tevu pratany ate. 255b tesăiii naivăpavargasya. 193c te svatantre 'pi ke cana. 139b te hi bhedaikajivatvăt. 309a taiv tath kriyakatăpais ca. 196a taiu lii bhedaikajivatvat. 309a tirkanii eva param tathā. 393d trikai saffatii yanitu. 113b ty etat tyaktam vratam bhavet. 304b trikam eva param tathā. 393d trika saffatii yanitu. 165b tirk stotontarădiyu. 192d trikarthas tradham āsthitat. 399b tirkena dvyatmakas iribbih. 374d tri aktir ekasaktir vă. 93ni tv anayavva nijodaye. 283d daksanághorartipni. 353b dakse vaisargike hārde. 390a dalam bhedătmaxundaram. 186d dasanam vividhā sthitih. 375b dasastadasabbinnasya. 378c dasa samhāriki yatah. 251b dasastadasabbinnasya. 378c dasa samhāriki yatah. 251b dasastam ata evasyā. 348a dāksinyam ata evāsyā 348a dārakā api vā vidyur 326e dikkālakalanāšūnye 212c dīksayec ehvapacān iti 197b dīksayā śodhanam tatah 107b dubkhe 'pīndriyavṛttayaḥ 235b duhkhena ghatate tv idam 221b drsäm kauliky apiha drk 196d drytänusravikärthaugha 236a drstäv ittham nyarūpayan deva esa taibā taibā 97b devah procehaltātinakah 285d drytā sa eva viksamā 203a devah sa eva visvatimä 203a devadevas tatharväsya 350c deva vitvå vivrpvate 120b devas tävat svayam bodhe 260c devas tu svaisanåsthitah 215d

devanyānanda ucyate 88d devena paramerithinā 161d devo mānavivarjihā 373b devo vā kevalah sthitah 93b devo vijāňamahimā 47e desākālakalākrāh 52b deśakālakriyākāra 350a daungatyadalanavratān 3d dravyānataguṇasaṃnidhau 338b drasyān puṃnasi ca na drastīf 321a dvābhyām ubhayavarjitam 72d dvāraruddhādhvamanglahāh 154d dvijarakāšo by asau bhayet 72a dváraruddhádhvamandalah 154d dviprakáso hy asau bhavet 77d dvaitum tarhy ekam eva sat 115d dvaitam naity ekam eva sat 115d dvaitam naity eva sarvatha 108b dvaitam rohet punali punah 228d dvaitam kankavyapohane 113d dharámbudhimahátejah 243e dhará präntadharápránte 395g dharásausuparfasammin 178b ilhávatíti vivicyate 242d dhrdayam paramesítuh 17b na karttvam punar bhavet 334d na kini cana phalam kvapi 314e na kim cit kartum arhati 84d na kini cid api vä kim syät 83e na ea tat kalpanämätram 98a na ea tat kalpanămătram 98a na ca bodhasya vedyatvam 58a na eŭnyo 'sti varüko 'tah 321c na cányo 'xti varáko 'taḥ 321c
na cásu tatra násty eva 101c
na cástv iiy upagantavyam 339a
na ced bodhántarasthitch 59b
na caitadatírikto 'pi 194a
na jňáneccháyatnam ati 343a
na tathá šaivasamskrtáh 192b
na tathápi ca yati bhinnolán 176a
na tathábhásanác cányad 158c
na tu kutrápy udásyate 115b
na tu gűdharahasyatvád 166a
na tu digbhedakalpanáh 212d
na tu rūdhim upágacched 191a
na tu laukikamáyiya 28a
nanu kartun na jínátí 329a
nanu kartun na jínátí 329a
nanu kim kams cid evettban 246c
nanu kim kams cid evettban 246c
nanu kim vartamánámse 138c
nanu kim svít kulálena 311c

natu cedek visvaima 34, natu juhtaam cikirsa ca 356, natu juhtaam cikirsa ca 356, natu devasya visotima 200k, natu nitra shtufa kecat 492, natu pika na kaseu va 297, natu juhedan viitap kitti 1220, natu yali pasavali, kitryiti 308, natu stedeherarti shkivo 100, natu yakinde pip peciliatisah 237, natu stedeherarti shkivo 100, natu yakinde pip peciliatisah 237, natu yakinde pen kitra 230, natu yakinde pen kitra 230, natu 200, natu yakinde pen kitra 230, n nany suduristra 2394
nany ayamti Sitata 2394
nany ithan ekagiani biawa 2394
nany ithan itad ayah ayam 2394
nany ithan itad ayah ayam 2394
nany ekinyal yasah kayam 2394
nany ekinyal yasah kayam 2494
nany ekinyal dambiha ah 666
nany eyam apare tatiya 1022
nany eyam apare tatiya 1022
nany eyam ayam tatiya 1313
nany eyam syapnasamsarah 205a
na pajam yeda tam iy ayam 71b
na phina pirmata bhavet 1394
na binnah paramsartahah 307b
na biitani na bhavayaw ca 151a
na baedah paramsartahah 307b
na biitani na bhavayaw ca 151a
na baedah paramsartahah 307b
na biitani na bhavayaw ca 151a
na baedah paramsartahah 307b
na biitani na bhavayaw ca 151a
na samvedanavarjitah 326d
na is kantbiakartah kwapi 330a
na bi yakyopapadyate 297b
na bi yakyopapadyate 297b
na bi yakyopapadyate 297b
na bi yakyamala kini cit 223c
na bi yayawashiasamaye 33a
na bi so isty amsaleso ipi 342c
na by ara kalatatiyawa 53a
na by asti paramarthena 217c
nacitro bhedadusanat 76d
natadripani prakasam a 66a
nata sarayata sarvajia 76c
nanaragrahasamghata 210a
nanawatani yabayaya kali isau
61c
namamatram yibhayayate 53b
nayan yetii pajah so 'haiji 71c

nārakto ratjayed iti 279d
nālabdhā tāvad asyaitad 228c
nāvidytīkarmas ambandhah 387c
nāsau phataprakāsān ysvād 77c
nīhāreyasapadāyaite 45d
nīpasvātautryayogena 373c
nījodavadārnīta 358c
nībidabhyāsadhārāgra 184a
nīmitatīvam kņam yadi 341b
nīmīlautvam upāgate 218b
nīmīlant tadāhatāh 234d
nīmīlant tadāhatāh 234d
nīmīlant tadāhatāh 234d
nīmīlant tadāhatāh 234d
nīmīlant tadāhatāh 234d
nīmīlant tadāhatāh 234d
nīmīlant tadāhatāh 234d
nīmīlant tadāhatāh 234d
nīmīlant tadāhatāh 234d
nīmīlant tadāhatāh 234d
nīmīlant tadāhatāh 234d
nīmīlam tadāgapānījyam 245c
nīmuddhya rasmicakram avam 156a
nīrupākhyam nīrālambam 231c
nīrupākhyam nīrālambam 231c
nīrupākhyam nīrālambam 236c
nīrulam etad anyatra 346c
nīrulyante yatas texu 379c
nīmāmormyādi tan matam 205
nīrhāmyaiva nīrūpyate 112b
nīrbhānyaiva nīrūpyate 112b
nīrbhānyaiva nīrūpyate 112b
nīrbhānyaiva nīrūpyate 112b
nīrbhānyaiva nīrūpyate 129c
nīrmīlanakafā yatah 289d
nīskampakwālāmanām 177d
nīṣthā natīva sma jayate 268d
numo 'bhinavaguptāma tāt 13c
nūnam va bhāvo nastah svāt 68c
naikakasyāpi bīmhanāt 253b
naitam na tasyasa sīvas tabāyam 129d
naivam prakāštio bhāva 68a
nava cānyasya kasyāp 56c
naiva vakum bhavet kamam 167d
nopacārikavahnītva 320a
nyakkrte sāktīmatpade 43d
nyakkrtyaisa parām devīm 134a
nyagbātia iva bhāsate 287d
ny adhyāsya sthairyam ajasa 282b
nyarūpyata tathā caitat 245a
paksānām tad vadānonam 118d
pabcatnīntšatis kasmāt 116c
pancadāhava vijmubhate 171b

h k sah 268a
h a kadacid e a uh 126b
parame 1,7 hhed k Ipanam 125b
par k dibhuta 14c
a rectu 194a
kev i ddha 27c
par r y ampadam 234b
para prak it tajir ar 354a
paragraha a thith 186b
paramarkayarupi i 357b
paramarkayarupi i 357d
parahari karasayhurih 357d
parahari karasayhurih 357d pariich nnapriskasaty um. 80a paritas tattarangaugha. 42a paritipitacetanah. 328b p. ripatikramae cirat. 195d paripume puna tasmin 246a pariyartayitom ksamah 322d parivartayitom kisamah 322d pasusamghataghasmarah 358b pascat susphutatām eti. 32a pascad viriste irthaughe tad. 169a paka ity ocyate nānyā. 299a pade varbhitanamam. 183d padhijatoparagajah. 131b paratantryāchdar sanāt. 387d pitivarnitam anutatimam. 156b punar avriticititāb. 362b punar avriticititāb. 362b punar nirbhajya bhanyate. 85d punar naiva pratohati. 229d punarah pratantsyate. 121d pur sa ci saratmakah. 251d.

punkakhyam tatah proktam 20% purnam pumaculatmakam 167d purnah yake candrama yada 145b purnaya njasaktyawa 43k pumas cabhud bhavisyati 137b pumam adhyusitas tena 216k pumenahabhedasandhima 392b pumeyam parametasya 36% pumeyam parametasya 36% pumawa pravijimbhate 294h purvam acid abhedini 204d purvam ucchalitananda 135a purvawstesu bhavesu 264a purvaparavikalpanah 56b purvoditayathavsawa 379a purvāparavikalpanāh, 56b
purvoktād eva hetutah
pürvoditād eva hetutah
pürvoditād eva hetutah
pürvoditad eva hetutah
pürvoditad vara hetutah
pirvoditad vara hetutah
pirvoditad vara hetutah
prakatīkrunte yathā tathā 125c
prakatīkriyajā yatah 284d
prakāšah pravijrmbhate 74d
prakāšah pravijrmbhate 74d
prakāšah va sa bodhaś ca 59a
prakāšah va sa bodhaś ca 59a
prakāšah va sa bodhaś ca 59a
prakāšah va sa bodhaś ca 59a
prakāšah va sa bodhaś ca 59a
prakāšah va sa bodhaś ca 59a
prakāšah va sa bodhaś ca 59a
prakāšah va sa bodhaś ca 59a
prakāšah va sa bodhaś ca 59a
prakāšah va sa bodhaś ca 59a
prakāšah va sa bodhaś ca 68b
prakāšah va sa cet kriah 68b
prakāšah va vedyate 64b
prakāšona samāvistas 67d
prakāšena samāvistas 68d
prakāšena samāvistas 68d
prakāše sati bhāsate 68d
prakāšo rithoparakto pi 30s
prakāšo na tada parah 75b
prakāšo na tada parah 75b
prakāšo na tada parah 75b
prakāšo na tada parah 75b
prakāšo vadi sambhavet 77b
praktam brūmahe devi 160a
prakītih panīgiyate 321b
praktam barūthavet 324c
ptatibhāti tathā tathā 86b
pratyuta prag vyapohati
patyekam asti brahmādi 254c
pratyekam tatu byo rithah sa
pratyekam tatu byo rithah sa
pratyekam tatu byo rithah sa
pratyekam tatu byo rithah sa
pratyekam tatu brahmādi 254c
pratyekam tatu byo rithah sa
pratyekam tatu byo rithah sa
pratyekam tatu byo rithah sa
pratyekam tatu yo rithah sa
pratyekam balubhedata 265b
pratyetam tatu salamahasa practications of the problems of the problems and problems and problems and problems and problems and problems and problems and problems and problems and problems and problems and problems and problems and problems and problems and problems and problems are problems and problems and problems and problems are problems and problem

bhavisya. – vibbajyase
bhavisyasebhavadudha ah 37%
bhaved vääääyakarmanam 335b
bhattanarisyanena tar 1199
bhätir bhodaprathhänam asi 129c
bhätir bhodaprathhänam asi 129c
bhätir hi vipañeitam 244d
bhävarvam eva yat sawam 211c
bhävanirbharafanari 43a
bhävayadbhir daribham 346d
bhävayad bharavam rimam 38abhāvayed bhagravam ripam 386c bhāvasthutvighātakam 209d bhāvasya caprakāsatve 67c bhāvah kas cana sankyate 70d bhāvasya caprakasam 20% bhāvasya caprakasatve 67c bhāvah kas cana saniyate 70d bhāvujāānādisākturnān 37b bhāvujāānādisākturnān 37b bhāvujāānādisākturnān 3072 bhāvonmessav aripāsam 2072 bhāvonmessav aripāsam 2072 bhāvonmessav aripāsam 2072 bhāvonmessav aripāsam 2072 bhāva bhāva bhāva bhāva bhāva bhāva bhāva bhāva bhāva bhāva hāva para 1946 bhāvām visrastrāpadāt 134d bhāvān visrastrāpadāt 134d bhāvān visrastrāpadāt 134d bhāvānām avatudhāvatu 294d bhāvānām avatudhāvatu 294d bhāvānām avasus tādrk 273c bhāvānām savasus tādrk 273c bhāvānām vasayas tādrk 273c bhāvañām savasutasam 154b bhāvāhbāva ba nāparah 154b bhāvāhbāva ba nāparah 154b bhāvāhbāva ka nāparah 154b bhāvāh prayānti pimatvam 207c bhāvāhā savabhāta ta 21d bhāsanā ca kriyašaktur 90a bhāsanāna kriyašaktur 90a bhāsanāna bhāva bhāva 23db bhāva bhā

Appendix and the second

manov akkayasanabuyam 336d manye bhedayate rasai 124d mamakaram eva mruyum 130c mayom vividhamantranam 189d mayaiva vitatam yatah 346d maricinicayañoite 147b marau maricikambhobhih 302a marmasthanam idan citra 22fa malam ajanamilakam 315d maliothitavigrahah 301d mahāpralayabhāg iva 250d mahāsrytir iha sthitā 366d ma bhid ity avatisthate 78d matricchákarmadiktrayam 21d mātrānubhavatallayah 22d mānasāny api karmani 336a māyātativasvarūpe hi 174a māyātivam pratipatsyate 173d mayāprakatanautsukyār 189a mayabijothitānanta 227a māyātivdyādibhih padaih 109b mālinyām yat kva cit kva cit 11d mitam api jalam bhūmau 382a mitir vā kutra bhāsatām 218d mukhya vaktram ca bhanyate 209b mukhyar vaktram ca bhanyate 209b mukhya ti ves piapañco yam 502 mukhyā raudradašā sthitā 255d mukhyās ti esa piapañco yam 502 mukhyā raudradašā sthitā 255d mukhyās ti esa piapañco yam 502 mukhyā raudradašā sthitā 255d mukhyās ti esa piapañco yam 502 mukhyā raudradašā sthitā 255d mukhyās ti esa piapañco yam 502 mokhyā raudradašā sthitā 255d mukhyās teas apiapañco yam 502 mokhyā raudradašā sthitā 255d mukhyās teas apiapañco yam 502 moksopāyo 'sti kas cana 194b yah prakāsah prakāsate 26d yah prakāsah prakāsate 26d yah prakāsah sa cvayam 86a yah prakāsah prakāsate 26d yah prakāsah sa cvayam 36a ya prakāsah prakāsate 26d yah prakāsah sa cvayam 36a ya prakāsah prakāsate 26d yah prakāsah prakāsate 26d yah prakāsah prakāsate 26d yah prakāsah ya ca yatran a visrantam yac caparānayam 37d yac caparānayam anarmiyate 30d yato na parimiyate 30d yato halit tato py asta 352c yato halit tato py asta 352c yato halit tato py asta 352c yato halit tato py asta 352c yato halit tato py asta 352c yato halit tato py asta 352c yato halit tato py asta 352c yato halit tato py asta 352c yato halit tato py asta 352c yato halit tato py asta 352c yato halit tato py asta 352c yato halit tato py asta 352c yato halit tato py asta 352c yato halit tato py asta 352c yato halit tato py asta 352c yato halit tato py asta 352c yato halit tato py asta 352c yato na parmiyate 30d yato a 25

Verse Index

yamah samoo vi, Shiyamah samoo vi Alba

yasmad bhavan bhedakah 56d yasyam bhogopadelena 44c yasyam bhava nimesitah 293d yasyam sambarassiyamis 367a yah prakasavikalpanah 82b yah pinyam pragabbedatah 197d ya kriya ca na satmika 348d yata tatpurusashitim 207b yhtam panpurusatam 365b yaty eva mitiripeyam 244a yadik prathamasambhito 365c yamalan panbhasyata 165d yava karoti bhaesyams 172a yadik prathamasambhita 365e yamalam paribhayate 165d yamalam paribhayate 165d yavat karoti bhagawam 172a yavat kum cana gantavyam 176c yavat kum cana gantavyam 176c yavat kum cana gantavyam 176c yavat kum cana gantavyam 176c yavat kum cana gantavyam 176c yavat karoti kumala 266b yavad amriyatam vrajet 34d yavad ulhastas tavat 359e yavad tasa shitam yabutam 183b yavad vakyamahadava 228a yavan na visisirksati 125d yiyasob prathamaksame 176b yuktam siricukhalabhidham 5b yuktiyuktam niripyate 206b yugapat sa hi samvidaimakah 126c yugapad bhairushahadham 300d ye'ny atunanam nawaidah 323a ye'harnisam prakisamt 13a yena tammayatayogai 214c yenamutarasambhoga 9c ye samyag diksitä narih 193b yaiva procchalifa astha 278a yogah samvedanakrame 159d yo dehasyopaciyakah 199d yosiccaritrapalanah 82d yo hi yasmad gunodista 213a ratnatativasphujaprajio 179a ratn

S\_ Appendix 2

rödham er e hirama 142c rödham amisyan dhariyam 308c miliah sanisamin matah 119d mpani kirtea yijimbhante 370a mpani satishantah pripitana 171a mpasin wanetiyasa 170b rodho 'pi nama nanasimi 157a laksumini yadi an ko 'yam 79c labkumini yadi an ko yam 79c labkumini yadi an kababata paramanan 19b labba hekabarayabhaginam 19b labba hedo 'ui kas cana 193d lingam ini paraman matani 383b linati mi upapadatam 262b linam miridhii yiqa sarvam 385c lesah ko 'pi vibbayata 36d lesamsabhage 'pi kadacid ashi 233d lokahkrantagocarah 290b lokahkrantagocarah 290b lokahkrantagocarah 290b lokahkrantagocarah 290b lokahkrantagocarah 290b lokahkrantagocarah 290b lokahkrantagocarah 365d yakiran yama parajiyate 378b yakiro na ca parajiyate 136b yakiran yama pagaddhatah 34a yangi sa jayaida gurub 34a yangi sa jayaida gurub 24a ramaputjayaciminah 28b yaramanahah yakiri 280a ramaputjayaciminah 28b yaramanahah yakiri 156d yaramanahah yakiri 147d yaramana bihantara 147d yaramana bihantara 147d yaramana bihantara 147d yaramana bihantara 147d yaramana bihantara 147d yaramana bihantara 147d yaramana bihantara 147d yaramana bihantara 147d yaramana bihantara 147d yaramana bihantara 147d yaramana bihantara 147d yaramana bihantara 147d yaramana bihantara 147d yaramana ya wana anifahuh 307d rasho sya bhayet kutah 280b ya su ta'ata 319d 285b 
väkkliyakarmabhir väsyii 335c
väkyöriharn vartaye siiman 11c
väemaucityaevitaih 227d
väenyükiiparigrahah 54d
väeyaväeakayoi miihäh 12b
väiduh säiriäpähäh 320d
väduh sangatim ägatah 249b
vädo vandhyasujadurat 310b
vämadaksinasarigatih 376d
vämäeärabahiskrieh 364d
vämäeärabahiskrieh 364d
vämäeärabahiskrieh 364d
vämäeärabahiskrieh 364d
vämäeärabahiskrieh 364d
vämö 300 paramesvarah 274d
vikalpahalpanämüläh 25a
vikalpaharrakandalaih 227b
vikäsinjatejasah 267d
vikishrdayämbhojā 2c
rikäso visvam eva tat 261d
vikäsyaiva pravartate 286b
vijäänasästre kathitam 385a
rijinšansarapadas täms täms 164a
viiatübhävanäeitra 16c
vidyädau tativamandale 103b
vidyuttaikähadrikiäm 179b
vinä sumvidupäreham 269a
vipakyakyapanakyatnäh 140
vipakyakyapanakyatnäh 140
vipakyakyapanakyatnäh 140
vipakyakyapanakyatnäh 150d
ribhau bhedävabbäsanam 108d
vimaršani vidur anyathä 29d
rimaršani vidur anyathä 29d
rimaršanni vidur anyathä 29d
rimaršanni vidur anyathä 29d
rimaršanni vidur anyathä 178d
visesan at at proktam 57a
visesämäin prakarsati 178d
visesan märmadhyatah 46d
visranti tiniseitam 27kd
visesanam en tat proktam 57a
visesämäin prakarsati 178d
visesän märmadhyatah 46d
visranti vitainasmathitah 46d
visranti märmadhyatah 46d
visranti vitainasmathitah 46d
visranti vitainasmathi

Verse In

rotam shihayate k | 8
ristam h bedlashimi | 574
ristam h bedlashimi | 574
ristam h bedlashimi | 574
ristam h bedlashimi | 574
ristam h bedlashimi | 574
ristam h bedlashimi | 574
ristam h bedlashimi | 574
ristam h bedlashimi | 575
ristam and h ins | 141
ristam h bedlashimi | 567
ristam and h ins | 141
ristam h bedlashimi | 567
ristam ristam h ins | 578
ristam ristam h ins | 578
ristam ristam h ins | 578
ristam ristam h ins | 578
ristam h instam h ins

vyutpādyo hi janah es ca 226b
vyumasadmagavāksavat 219b
saktayo njavisphārād 363c
saktih sā viīvarīpijn 350d
vaktih sā viīvarīpijn 350d
vaktih svatantryasamyhitā 87il
saktir evatha devi sā 93c
saktir durphatakarinām 220d
saktin niyatināmikā 222b
vaktir natra vijmibhate 53d
saktiv sa phalabhikļipija 306a
vaktijā bhedi "vabhasyate 242b
vankya sarvam pratanyate 14d
vankya sarvam pratanyate 14d
vankya sarvam pratanyate 14d
vankya sarvam pratanyate 14d
vankya sarvam pratanyate 14d
vankya sarvam pratanyate 14d
vankya sarvam pratanyate 14d
vankya sarvam pratanyate 14d
vankya sarvam pratanyate 14d
vankya sarvam pratanyate 14d
vankya sarvanyūte 17d
vanhunathih prasanno me 4c
varvavyūti ca sambhavet 332b
vaktavarīpavisvākhya 362e
varvavyūti ca sambhavet 332b
vaktavarīpavisvākhya 362e
varvavyūti ca sambhavet 33d
vasanāmaranishniāh 191d
vasanamaranishniāh 191d
vasanamaranishniāh 191d
vasanamaranishniāh 191d
vardhasuddhanaphalapradāh 353d
vardhāsuddhasundharasum 352d
vivesanti raksyate 174b
vardhasundharanishniām 352d
vivesanti raksyate 174b
vardhasundharanishniām 31d
vabhāsuddhasundharanishniām 31d
vabhāsubbānām vaphalam 31d
vabhāsubbānām vaphalam 31d
vabhāsubbānām vaphalam 31d
vabhāsubbānām vaphalam 31d
vabhāsubbānām 290d
varnasanapadravanah 232b
vārmasunapadravanah 232b
vārmasunapadravanah 232b
vārmasunapadravanah 232b
vārmasunapadravanah 181d
varnasanapadravanah 181d
varnasanapadravanah 181d
varnasanapadravanah 181d
varnasanapadravanah 232b
vārmasunanasanboodha 7a
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadravanah 232b
varnasanapadrava

sa eya kim na süxtanghah 27a sa eya paramodarah 87n sii eya bindimilayah 356a sa eya wawacaschimin 310a sa eya wawacaschimin 310a sa eya wayacaschimin 390c ya esa paramosani yad ngagatah 258h sanikhocapariyarjite 157b sanikhocapariyarjite 157b sanikhoyakalpanaminayab 116b sanigasisiin paramoswararūpuni 397c sanichadanahiridinah 215b sanityte yakiksähii 43b sanihabbā dikprayarpinah 7d smittifte vaktiskini 43b sanitaribitä itik pravirpinali 7d sanitaribitä initaria 143d sanitariothampathini 143d sanitariothampathini 143d sanitariastini kalpate 167b sanitariastini kalpate 167b sanitariastini kalpate 167b sanitariastini kalpate 167b sanitariastini kalpate 112a sanitariastini 143d sanitari sanivit voscebalta krainār. 244h
sanividali siniyarūpāya. 261c
sanividaliksini yarūpāya. 261c
sanividaliksini yarūpāya. 261c
sanividaliksini yarūpāya. 261c
sanividrūpāya inizatavašar. 375d
sanividrūpāya inizatavašar. 375d
sanividrūpāya isklaiyab. 370b
sanividrūpāya isklaiyab. 370b
sanividrūpāya isklaiyab. 370b
sanividrūpāya isklaiyab. 370b
sanividrūpāya isklaiyab. 370b
sanividrūpāya isklaiyab. 370b
sanividrūpāya isklaiyab. 370b
sanividrūpāya isklaiyab. 370b
sanividrūpāya isklaiyab. 327d
sanividrūpāya isklaiyab. 327d
sanividrūpāyab. 300d
sa isklaida isklaividrūpāyab. 300d
sa isklaividrūpāyab. 383d
sa ca vastiviti varnītam. 387d
sa isklaivabaranimandrābiyām. Ha
sati prakšae bodhākhye. 63c
sa to batīy eva kevalam. 86d
silyam kinity adsaye tatīve. 123a

myam kimty advaye tative 123a

sutyabhāvasumāsrīyāt 364b
Andasatii jado 'jadah 269b
An devo viimu ueyate 272d
Andasatii jado 'jadah 269b
An devo viimu ueyate 272d
Andasatii jado 'jadah 269b
Andyojātapadah itena 259c
Andyojātapadah itena 259c
Andyojātapadah itena 259c
Andvojātapadah have 268b
Andvojātapadah have 268b
An ušunam sphudatādahāma 37a
Antateš ca Sivapradam 190b
Antiti liy atisāhaxam 202d
Anaptatrinsfatimakii parah 99b
An prakāšatvam aknute 63d
Anaptatrinsfatimakii parah 99b
Antiticīrsikayaiva yat 57b
Antiticīrsikayaiva yat 37b
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat 37d
Antiticīrsikayaiva yat

sthüläkäreva bhäsaie 293b
snänecchur abhahävaii 302b
vpandiatma tad vihhau spanda 324c
spandiatma vabbavodbhaväi 331d
sparsaläghavayojite 180b
sphinrativosamal.älam dhir 178c
sphuradbhävämsabodhajam 179d
sphäragräsädi bhäsaite 158b
srasjavyobhävasthaulyena 293a
vroto yad bhedavarjitam 160d
svakantukakalälokäd 275c
svacaitanyavimarsäntar 359a
svatantra ili tasyecchä 87c
svatantra ili tasyecchä 87c
svatantra ili tasyecchä 87c
svatantra ili tasyecchä 87c
svatantra ili tasyecchä 87c
svatantra hi veva nah 221d
svatantro hi ve visat 390b
svatantro hi ve va nah 221d
svatantro hi ve va nah 27d
svatantro hi va eva nah 27d
svabahasakivamaniat 47c
svabodhasakivamaniat 27d
svabodhasakivamaniat 27d
svabahävari acyutashtuh 77d
svabhävari acyutashtuh 77d
svatanti vipari vartate 104d
svatantipäd agrihaksthitih 89h
svavaerovaheitäs ta te 60d
vasarpvitadhanäd ili 33d
svasvabhävaryavasthiteh 124b
svasvarputsädhanäd ili 33d
svasvabhävaryavasthiteh 124b
svasvarpasthitih käpi 294a
avaih svais ea samaväyanya 34tr
svocitäny eva lokottha 364c
svämattyam karttrian viduh 344b
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a
svätantryamahmativäsya 89a

386

svátmanayyű mahesvarah 17d svátmav szántre evas á 80c svátmasakusu paheasu 169d svánandafinatámátra 21c svántnáshándevatácakra 149c sváprakiisatvastevuteh 65d svítárecchábharodayah 278b svítárecchábharodayah 278b sadardhasanjiñayá tám 165c sadáirná sástrasamtalth 164d sannám trive rudribhedus 377c

Appendix 2

hanta larhi kathamkaram 85a hanta prakita eväyam 249a hanta yimmit 224c hanta isikarasari 320c hine samupapadyate 324d hitspandadrkparasara 20a hirapandadrkparasara 20a hirapandadrkparasara 254d heyopädeyavarjitam 16b hy ata eva vivaksite 254b hlädadiäpädiviyayas 3 ta

Appendix 3 Bibliography

Only very few abbrev tons are used in this thesis, because it was thought that the waste of paper produced by repeating the names of texts was insignificant an comparison will be time necessary to memorize idiosyneracies. The gets that are mentioned on almost every page are of course abbreviated. The (Jantalloka), TAV tuntrallokasiveku), PRVIPVIPVV (Isrompratyubhijinikarika, evinaryut, v ritvima vini), PTV tParātrimsikārivarana), Milhni or Mālinilonitai is often ised instead of the full name Mālinilijayottaratantra. MW stands for MOS R. WILLIAMS', and pw/PW for the shorter and longer dictionaries of BOHH INDE.

Where possible the texts were quoted according to verse numbering. Especially in the case of the *Tuntrālokaviveka* this seemed advisable, because the reprint of the manifedition has been repaginated. One exception is TAV on 1.18, where I have, because of the length of the passage, also given the page numbers according to the reprint. The PTV has been quoted according to the page numbers of the KSTS edition, because this pagination is reproduced in GNOLU's new critical edition and has the advantage of being a smaller unit. References to the *Brhudvintarsini* are given according to volume and page. The resolution of Sandhi in the KSTS has not been changed.

References to the Mālinīvijayayārttika are indicated by italic numbers and refer by default to the first Kānda.

first Kanda.

Sanskrit Texts

li more than one edition is given, the reference is always to the one mentioned first.

Ajadopramõirsiddhi — Siddhitrayi Artharalnāvalī — Nityasodashkarnuva

---.ph Appendix 3 ksha of Sadyojyoth with Commentary
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakartha F
to Ramakart V rikarana A taprakaranam, ed. Vrajavallabha Dvivedi, Varanam 1988 (Yoga-ta -a-Granth-mālā 12) A = m dimbura Agamadambara Otherwise called Sanmatanataka of Jayanta Bhara. Larapret abhynákárská - TORELLA Madhusudah K.

Nahalolo — HATTE — Arya, Mysore, Oriental Research Institute

Nahamingari Nol : Arya, Mysore, Oriental Research Institute

Nahamingari Nyaya — Mahari i Gautama & Bhāsya of Maharsi Vātsyāyana

Nahamingari Dahikala S — Bauddha Bharati 1989 arriprist authinitia umar fint The Tsvarapratyabhijāā of Utpaladeva with the Vimar bi Abhinav agupta 2 vols. Delhi [ ]: Butala & Company 1984 [reprint of KSTS Eximari ni by Abhinavagupta Ed. by Madhuxdan Kaul, 3 volv. Bombay Sarnaya Sagar Pievy 1938/41/43 (KSTS 60/62/65) Parätrinkilughterit I 1985
Parätrinkilughterit I 1 tr. kä Laghuvritti by Abhmavagupta. Ed. by Jagaddhara Zádoo Shiirin l sreprotvabhyňakárskavrtu - TOKELLA (1994a) i sresiddhe - Siddhitrayl Paraprinesila The Paraprinesila The Paraprinesila of Kahémaraja. Ed. with notes by Mukunda Rama Shastri [ . . ] . Bi . h Russman - Nasnadasskärnavn Parvantapañcă WA R · · · Abhinavagupta and his Works, p. 33-69 Komikuvumu Kamikagamah Pürvabhägah Ed. Svärninätha Šivācārya, Madras Daks-Paradohjjádánéka 1. or statyuhhljádkärika
Pranabhjjádánéka 1. or statyuhhljádkärika
Pranabhjjádánéka 1. or statyuhhljádkärika
Pranabhjjádánéka 1. or statyuhljád Hridaya. Being a Summary of the Doctrines
of the Advaita Shaiya Philosophy of Kashmir by Kshemarája. [Ed. hy Jagadisha
Chandra Chatterpi írinagara samvat 1668 [sic.!] [KSTS 3] n sharatar akasarnghah 1975 Ku aprakāšu Kāvyaprakāsha of Mammata with English Translation, by Ganganatha Eas, amunamsā Kas yamimamsā of Rājašekhara, ed. by C.D. Dalal and R.A. Sauty, Prapañeasáratantra Prapañeasáratantra, Ed. Avalon, Calcutta 1935 (Tantrik Texts Baroda 1934 (Gaekwad's Oriental Series 1) XVIII) Brhadsmarsini l uraran abhijhāvi vṛtirimarsini
Bodhapahradaiskā [Bodhapahcadasikā und Anuttaraprakāsapahcāsikā], mumbal,
tatvavīvecaka pres. KSTS]
Bhāskarī [svara-pratyabhijhā-vimarsini of Abhinavagupta. Sanskrit Text with the Etranatantra - GOODALL (1995) Eularnas atantra Kularnava Tantra, Intoduction; Arthur Avalon, Readings MP Pandit Sanskrit Text: Täränätha Vidyäratna, Delhi 1984 Gitürthusumgrahu Srimad Bhagavad Gita, With Commentary by Mahamāheshvara Commentary Bháskari, Ed. by K.A. Subramania Iyer and K[anti] C[handra] Pandey General Editor: R.C. Divedi. 3 Vols., Delhi 1986. [Reprint of Princess Rajanaka Abhinaya Gupta, Ed. Pandit Laksman Raina, Srinagar 1933 Gurunathaparumarka in: RAGHAVAN (1980), p. 1–16 Gurunatha-Paramarsa of Madharaja Ed. P.N. Pushp, Srinagar 1960 [KSTS 85] of Wales Saraswati Bhavana Texts No. 70/83/84. Allahabad J. J. 1938-1954]

Manusmri The Manusiniti with the Commentary Manyarthamuktavali of Kullilika. Cittanubudhasustru Rajānaka Bhāskarakantha's Cittānubodhasāstram. Ed. by Sushaed. by Narayan Ram Acharya, Published by Satyabhamabai Pandurang, For the ma Pandey, Varanası 1990 (Âgamagranthamālā) Nimaya Sagar Press, Bombay 1946

Mahanayaprukasa (TSS) The Mahanayaprakasa. Ed. by Sambasiya Sastri, Trivandrum 1937 (Trivandrum Sanskrit Series CNXX, Śrieurodayamañjari XIX)

Muharihimunjari The Maharihamanjari with the Commentary Parimala of MahessaGhanda, Ed. by T. Gorgonat, Sayifa L., Li Toyrandrum Sanskrit Series (1) Tattvaprakašu - Astaprakarana Tuntravatudhamka The Tantravata Dhānika, Ed, with notes by Mukund Rām Shāstri [ ], Bombay 1918 [KSTS 24] Tantrasara The Tantrasara of Abhinavagupta Ed. with notes by Mukunda Ram Sastra.
Delhi: Bani Prakashan 1983 [Reprint of KSTS 17, Bombay 1918] rahanda, Ed. by T Ganapati Sästri [...] (Trivrandrum Sanskrit Senes 6)
The Mahartha-Mañjari of Maheshvara Nanda with Commentary of the Author. Ed.
with notes by Mukunda Rama Shästri [...], Bombay 1918 (KSTS 11) [abodged
version of the commentary. Tantralokad-viveka The Tantraloka of Abhinavagupta with the Commentary of Isya-ratha 1:d, by R.C. Dwivedi and Navjivan Rastogi, (Enlarged Edition with Into-Minames by Mukunda Ráma Shāstrī [...], Bombay 1918 (KSIS 11) (asolge-kersin of the conjentary)

Minamesodaya The Manamesodaya of Nārāyana. Edited with English translation by
Kunhan Raja and S.S. Suryanarayana Sastri, Adyar 1975 [1933] (Adyar Librar)
Seriev 105) duction) 8 volv., Delhi: Motifal Banarsidass 1987 [Sanskrit text is a reprint of the editio princeps KSTS 1918-1938]

Dhatupatha → LIEBICH (1920)

Mahonetjaryavártíku Sri Málinívíjaya Várttikam of Abhinaya Gupta, Ed. with noies by Madhusudan Kaul Shastri, Srinagar 1921 (KSTS 31)

Madhusudan Kaul Shastri, Srinagar 1921 (KSTS 31)

Madhusudan Kaul Sri Mallinivijayottara Tantram, By [!] Madhusudan Kaul,

Bombay 1922 (KSTS 37)

Bombay 1922 (KSTS 37)

Mrgendrimmtra [Vidyāpāda and Yogapāda] The Śrī Mrgendra Tantram with the Cummentary of Nārāyanakaṇṭha, ed. M.S. Kaul, Delhi: Panini 1982 (KSTS 1930)

Mrgendrammtra [Kriyāpāda and Caryāpāda] Mrgendrāgama (Kriyāpāda et Carāpāda)

avec le commentaire de Bhatta-Nārāyaṇakaṇṭha, édition eritique par N.R.Bhatt,

D. and abara. Jactimt Français d'Indologie 1962

Pondichery Institut Français d'Indologie 1962 Mokyakırıkı — Asşaprakınana Yayavalkvasının The Yajfiavalkyasınti with the Commentary Bālakṣīḍā of Vis-varūpāchārya, Ed. T. Ganapati Sustri, Dethi: Munshiram Manobarlal 1982

[=Trivandrum 1921-22]

Ratnatravaparīkņī Asjūprakaraņa Ratnatravodiekha — Asjāprakaraņa

Rantavägama BHATT (1985)

Laglanyagarafyiştlin Śrimattarkavägiśvarasähityācāryābhinandapaṇḍitasamuddhṇaḥ Laghuyogaväsişihah [...], Bombay; NSP 1939

Lingapurāņa Lingapurāņam. Kṛṣṇadvaipāyana maharṣi srīvedavyāsa praṇītam, paņdıtavarasırıyuktaparıcananatarkaratnena sampāditam — sakābdāḥ 1812 Vijiimudharranykanınındi The Vijiana-Bhairava with commentary called Kaumadi

[sic] by Ānanda Bhatta, Ed. with notes by Mukunda Rāma Shāstrī [...], Bombay Vijiianabhaimwatantm - Vijiianabhaimwoddyota and -kumundi -

A)jūčinahhmravavivyti/ -uddyotu The Vijāāna-Bhairava with commentary partly by

Kshemarāja and partly by Shivopādhyāya, Ed, with notes by Mukunda Rāma Shāstrī [ ], Bonibay 1918 (KSTS 8) Visundharmotturapurāņu The Visnudharmottarapurānam, kṣemarāja śrīkṛṣṇadāsena

sanıpādītasya mumbāī śrī vakateśvarastīma mudranālayena prakašitasya punarmudranam, Delhi: Nag Publishers 1985 Varyakaranabhüşanusara Varyakaranasıddhäntakürikäh, Ed. Hari Näräyana Āpaļe.

Poona 1901 (Ānandāsrama Series 43) Saturutmisumgrahu Šataratnusamgraha of Umāpatišivācārya with an anonymus cons mentary (Sutaramollekhimi), ed. Pancanan Sastri, Calcutta 1943 (Tantrik Texts

Sitraditalaka Saradatilakatantram, ed. Arthur Avalon, Delhi 1982 [<sup>1</sup>Calcutta 1933]

Sarngudhurupuddhuti Sārngadhara Paddhati, ed. Peter Peterson, Delhi: Chowkhamlu Sanskrit Pratishthan 1987 (Tautric Text Series XVII)

Si atativaratnikaru Sivatativa Ratnäkara of Keladi Basavabliūpāla, Vol. III, Ed. P

Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Research Institute 1985
Maribasavaradhya, Mysore, Oriental Resea

291 - phy

Surgurium The Šiva Mahapitana. Ld. Puslipendra Kumar, Delhi: Nag Publishers 1981
Sivasütravimausim Sivasütravimausim The Šivasutravimausim of Ksemarāja, ed. J.C. Chatterji, Delhi Surasitravimiriti The Šivasutravimarsinī of Ksemarāja, ed. J.C. Chatterji, Delhi Surasitravimiriti Sivastotrāvali by Utpala Devāchārya, with the Commentary of Kshemarāja. Ed. by Rai Pr. inadadasa Mittra Bahādur [...], Benares 1902 (The marāja. Ed. by Rai Pr. inadadasa Mittra Bahādur [...], Benares 1902 (The Chowkhamba Sanskrit Series No. 51, Fisic. 1)

Chowkhamba Sanskrit Series No. 51, Fisic. 1)

Sauparibhāsā The Šuvaparibhasa of Šivāgrayogin. English Translation S.S. Suryasarayana Sastri. Ed. R. Bahasubrainanian and V.K.S.N. Raghavan, Madras 1982 arayana Sastri. Ed. R. Bahasubrainanian and V.K.S.N. Raghavan, Madras 1982 saubāndharā of Simbabliupala. Ed. S. Subrahmanya Sastri. Vol. III. Adhyāyas 5.6

The Adyar Library 1951 (ALS 78)

Saubandhusiddhi.— Siddhtrayi

Sambundhusiddhi — Siduhitrayi Sambannunistadin Sambannunisikii The Sarubapachasika of Samba. With The Commentary of Kshemaiāja, Ed. by Durgaprasād and Kāsināth Pāṇdurang Parab, Bombay Nirṇaya-Sågara Press 1889

Sinhatrisuikhlotturu Särdhatrisatikälottarägama. Avec le Commentaire de Bhatta Ramakantha, Édition Critique par N. R. Bhatt, Institute Français D'Indologie, Pondichéry 1979

Suddhitmyr [=Ajadapramātrsiddhi, Īśvarasiddhi and Sambandhasiddhi] The Siddhihaldhirmy [=Ajadapramatistidum], Isvaristidum and Saajinamadaday trayi and the Pratiyabii Jina-Karika. Vritti of Rajianaka Utpala Deva. Ed. with notes by Madhusudan Kaul Shastri [...], Srinagar 1921 [KSTS 34]

Somasambhipaddhiii -Brunner-Lachaux (1963), Brunner-Lachaux (1977) Surgeintämani The Stave-Chintämani of Bhatta Näräyana. With Commentary by Kshemarāja, Ed. with notes by Mukunda Rāma Shāstrī [...], Srinagar 1918

Spandakārika — Spandakarikas of Vasugupta, With the Nimaya by Ksemaraja, Ed.

L. Jby Madhusudan Kaul Shastri, Srinagar 1925 (KSTS 42)

Spandapradīpikā The Spandapradipikā of Utpalāchārya, A Commentary on the Spandakirikā, Edited by Paudit Váman Šástrī Islāmpurkar, Benares; E.J. Lazarus &

Co. 1898 (Vizianagram Sanskrit Series 16)
Spandasandaha The Spanda Sandoha of Kshëmaraja. Ed. with notes by Mukunda Rāma Shāstrī [...], Bombay 1917 (KSTS 16)

Rāma Shāstrī [...]. Bombay 1917 (KSTS 16)

Sracchaudulututra The Svacchanda-Tantra with Commentary by Kshemarija. Ed with notes by Madhusudan Kaul. 6 vols., Bombay: Nirnaya Sagar Press 1921-35 (KSTS 31/38/44/48/51(Vol. V A)/53(Vol. V B)/56)

Srāmubhurussūrrasungruha The Tantra of Svayamibhi, vidyāpāda. With the commentary of Sadyojyoti, Edited and translated by Pierre-Sylvam Filhozat, New Delhi; Indira Gandhi National Centre for the Arts 1994

Hantrijaya The Haravijaya of Rājānaka Ratnākara. With the Commentary of Rajānaka Alaka, ed. Paņdit Durgāprasāda and Kāsīnāth Pāṇdorang Parub, Varanasa

Chowkhamba Sanskrit Sansthan 1982 (Kavyamālā 22) (¹Bombay: Nunaya;

### Secondary Literature

- ABIIYANKAR, KASHINATH VASUDEV AND SHUKLA, J.M. (1986) A Dictionary of Sanskrit Grummar Gackwad's Oriental Series, Oriental Institute, Baroda
  APTE, VAMAN SHIVARAM (1986) The Practical Sanskrit-English Dictionary Reprinted from the Revised & Enlarged Edition, Poona 1957, Reproduced by
  Rinsen Book Co., Kyoto
- APTE, VAMAN SHIVRAM (1983) The Student's English-Sanskrit Dictionary, Motital
- Banarsidass, Delhi ARRAJ, WILLIAM JAMES (1988) The Svacchandalantram, History and Structure of
- Salva Scripture, Ph.D. thesis, The University of Chicago

  BHATE, N.R. (ed.) (1985) Rauravāgama, Vol. 1, Institut Français D'Indologie,
- BRUNNER, HÉLÜNE (1974) Un Tantra du Nord; Le Netra Tantra. BEFEO vol.
- BRUNNER, HELENE [1985] On the Threefold Classification of Saiva Tantras, In: Procerdings of the Fifth World Sanskrit Conference. Varanasi, India 1981, edited by R. N. Dandekar and P. D. Navathe, Rashfriya Sanskrit Sansthan, Delhi
- BRUNNER, HÉLÉNE (1986) Le Membres de Siva. Asiatische Studien 40,1:89-132 BRUNNER, HELENE (1992) Jñāna and Kriyā, In: Ritual and Speculation in Early Tantrism: Studies in Honour of André Padoux, edited by Teun Goudriaan, pp.
- 281-312, State University of New York Press, Albany BRUNNER-LACHAUX, HELENE 11963) Somašambhupaddhati, Première Partie, Institut Français D'Indologie, Pondichéry
- BRUNNER-LACHAUX, HÉLÈNE (1977) Somasambhupaddhari. Troisième Partie, Institut Français D'Indolngie, Pondichéry BUHLER, GEORG [1877] Detailed Report of a tour in search of Sanskril MSS made in
- Kasmir, Rajputana, and Central India. Journal of the Bombay Branch of the RAS.
- BUHLER, G[EORG] (1896) Indische Palaeographie, Grundriss der Indo Arischen Philologie und Altertumskunde, B. I., H. H., Trübner, Strassburg BI HLER, G[EORG] (1979) The Laws of Manu, Sacred Books of the East 25, Mailal
- DVIVEDA, VAJRAVALLABIIA [1983a] Luptāgamasaiņgraha, Part II, Collected and bidlied by Vajravallabha Dvivedī [?], Yogalantra-granihamālā 10, Sampumanand Banarsidass, Delhi, [= Oxford 1886]
- DNIVEDA, VAJRAVALLABIIA 11983b) Upodghājaḥ, [Introduction to] Luptā-gamasamgralia. Part II, Cullected and Edited by Vajravallabha Dvived [9]. Yogafantra-granthantālā ID, Sampurnanand Sanskrit Vishvavidyaluya. Varanast

DYCZKOWSKI, MARK S.G. 1988) The Canon of the Śaivāgama and the Kubjika Tantias of the Western Karila Tradition. SUNY series in the Shaiva Traditions of Kashmir, Motifal B. naistdass, Delhi Dyczkowski, MARK S.G. 11992) The Stanzas on Vibration. The SUNY series in the Shaiva Tradition as of Kashmir, State University of New York Press, Albany GSOLI, RANIERO 11959. Var. Il secondo capitolo della Šivadrsti di Somananda. RSO 11955-75.

34/55-15 GNOLL RANIERO (1972) Luce delle Sacre Scritture (Tantiáloka). A cura di Ramero Gooli, RANIERO (1972) Ence inene sacre serritare (Tannialoka). A cura di Raniero Gooli, Classici delle Religioni (...), Le religioni orientali, No. 25, Unione Tipografico Editrice Turinese Turin (act.), RANIERO (1979) Abhinavagupta. Essenza dei Tantra (Tantrasăra). Bor

GNOLI, RANIERO I 1985 I II commento di Abhinavagupta alla Paratrimsika. (Paratrimsikatalivavivaranam) Traduzione e Testo. Serie Orientale Roma LVIII, IsMEO.

GNOLI, RANIERO (1989) La Svabodhodayamañjari. In: Appendix to A.Sironi, La Conoscenza del tremendo. Milano
Gonda. Jan (1976) Visnuian and Saivism. Munshiram Manoharlal, Delhi
Gondall, Dominic (1995) An Edition and Translation of the First Chapters of

Bhaila Rāmakantha's Commentary on the 'Vidyāpāda' of the Kiranāgama, Ph.D.

GOUDRIAAN, TEUN (1985) The Vīṇāšikhalantra. Molilal Banarsidass, Delhi GOUDRIAAN, TEUN AND GUPTA, ŠANJUKTA (1981) Hindu Tantric and Šākta Liter

ature, HIL, Vol. II, Fasc. 2, Harrassowitz, Wiesbaden GRIER, JAMES (1988) Lachmann. Bédier and the Bipartite Stemma; Towards a responsible application of the common-error method. Revne d'Histoire des Textes

HANNEDER, JÜRGEN (1998) Šaiva Tantric Malerial in the Yogarāsiṣṭha. WZKS HOUSMAN, A.E. (1972) The Application of Thought to Textual Criticism In: The Classical Papers of A.E. Housman, Collected and Edited by J. Wiggle and

FR. Goodvear, Volume III 1915–1936, Cambridge

JANERT, KLAUS L. AND POTI, N. NARASIMHAN 11970) Indische und Nepalesische

Hanschriften, Teil 2, Franz Steiner Verlag, Wieshaden

JHALAKĪKAR, BIţiMĀCĀRYA (1978) Nyāyakośa or Dictonary of Technical Tems of

- Changler RORL. Indian Philosophy, Revised and re-edited by Väsudev Shüstri Abhyankar BORL

Poona

KANE, GEORGE (1969) Conjectural Emendation. In: Medieval Literature and Civilization, edited by D.A. Pearsall and R.A. Waldron, pp. 153–169, London
KÖLVER, BERNHARD (1971) Textkritische und phitologische Untersuchungen zur
Råjarangini des Kalhanja. Franz Steiner Verlag, Wiesbaden

KREISEL, GERD (1986) Die Šiva-Bildwerke der Mathurä-Kunst, Franz Steiner Verlag.
Stuttgart

Stuttgart
LIBBICH, BRUNO [1920] Zur Einführung in die indische Sprachwissenschaft III. Der
Dhätupätha. Carl Winter's Universitätsbuchhandlung, Heidelberg

Bibliography

MAAN PALL (1980) Textkrink B.G. fenbart Verlagsgenienschall, Leipzig, 2nd edn. ME DELLA RUGEL (1986) Testkriftk B.G. feitbrier Verlagsgemeinschalt, Leipzige Zudedn.
MEDELLA RUGEL (1988) Yaminhacaryas Samyutsifallu. Verlag der österreichischen
Akarleitur der Wissenschalten, Wien
MELLESHELD, GERREL JAN 11974 The Mailhavamilanii and its Chiel Commentary.
Chapter E. 30. Introduction, Translation and Notes, E. J.Brill, Leiden
Petrict N. Assist (1996) Vac. The Concept of the Word in Selected Bindu Tantias
Sinte University of New York Press, Albany

CANDLEY, KANTECHANDRA (1963) Abbunavagupta. An Historical and Plalosuphical Study Chrowkhamba Sunskrit Studies vol. 1, Chrowkhamba Sanskrit senes Office, Varanasi, 2nd edn. ROAG (1929) Mans, Texkriffk (Review), Gimmon 5,8:417-435

PALEAR, M. M. (1984) Descriptive Chlabigue of Saaskrii Manuscripts in Slin Ranbii Sanskrit Research Institute, Januara, Vol. 3, Januara PALLERSON, LEE (1987) The Logic of Textual Criticism and the Way of Genius Inc.

Negotiating the Part. The Historical Understanding of Medienal Literanics, The University of Wisconsin Press, Madison

RACHAVAN, V. (1980) Abhmayagupta and his Works. Chunkhambha Duental Research Studies 20, Chunkhambha Orientaha, Varanasi R SS Hital, NAVIIVAN (1979) The Krama Tantricism of Kashmir, Historical and Gen-

eral Sources, vol. 1. Mohlal Banarsidoss, Delhi RANTOGE, NAVIIVAN (1987) The Tantialoka of Abhinavagupta with the Commentary of Jayaratha, Ed. by R. C. Dwivedi and Navjivan Rustigi, Vol. I. Introduction by Navpvan Rastogi, Mutilal Banarsidass, Delhi

RAL, WILHELM (1954) Lattisblamen, In: Arthuren, Frederhift Friedrich Welher, pp.

ROCHER, ROSANI. (1985) Overlapping recessions and the composing process celling on inferest in the Virtyarijavasetti, *JAOS* 105,3:531–541
SANDERSON, ATTAXIS (1985) Purity and Prover Arming the Brahmans of Kashmi

In The Category of the Person, edited by Steven Lukes Michiel Camillers. Sleven Culhus, pp. 190-216, Cambrudge University Press, Cambridge SANDERSON, ALLXIS (1986) Mandala and Aguma: identity in the Trika of Kashinir.

In Moutrus et Dingrunnier Rimels dans l'Hindonisme, pp. 169-214, CNRS SANITERSON, ALEXIS (1987) Sarvisin, In: The Encyclopedia of Religion, edited by

Mircea Eliade, Macmillan Publishing Cumpany, New York
SANDI RSUN, ALI XIS (1990a) Śaivisbrand the Tantric Traditions. In: The World's lie129, 172, Rolls hgnony The Religion of Axia, edited by Friedhelm Hardy, pp. 128-172, Rott-

SASDERSON, ALEXIS (1990b) The Visualization of the Deities of the Trika, In Line NASIDEPSITS, ALEXIS (1990b) The Visualization of the Deities of the Trika, In: L'hit inge Divine edited by Anché Padons, pp. 31–88, Editions do CNRS, Paris 11 RSO's ALEXIS (1992) The Dictrine of the Mahnivigoyottantantra, In: Rimal and Spire idiction in earth, materialization and honour of André Padons, edited by Iran Granditant, pp. 281–312, State Binversity of New York Press, Alliany Iran Granditant, pp. 281–312, State Binversity of New York Press, Alliany 11 PSO's ALEXIS (1995) Meaning in Tantric Rimal. In: Esono sur le Rimal III.

ed Filby A.M. Blundean and K. Schipper, Paris

De Gruyter & Co. Flambur:

Syrti, RENATE (1991) Die F. co. Alfundiens in Literatur und Kunst, München

TORFILA, R[AII ATT. ]. 1994an The Evarapiatyahhijñákáríká of Utpaladeva with the

Author's Vitti Serie Unicitale Rome Vid. LXXI, B. M. E. O., Roma

THRELLA, RAFLATTA (1994b) On Vanianadatta. In: Pumbi N.R. Bhatt Felicitation
William edited by P. S. Fillrozat, pp. 481–498, Motifal Banarsidass, Delhi
Thretta, Raff-Al-tit (1987) Examples of the Influence of Sanskrit Grammar on

Indian Philisophy I'W 7-151 164
WEHZMANN, M.P. (1977) Review of DEARING, Principle and Practice of Textual
Analysis, Wino Ti-tamentum 27:225–225

WEST, MARTES (1973) Textual Criticism and Editorial Technique, B.G. Teubnet,

WEZLER, ALBRET III. 1976) Zur Proklamation religius weltanschaulicher Toleranz ber dem unlischen Philosophen Jayantabhatta. Sneculinn, Jahrbuch für Universalgeschichte 27:329-347

WEZLER, ALBRECHI (1981) Studien zum Dvädasarmayacakra des Śvetamhara Mallavådin I. Der sarvasarvännakal vavåda. In: Sutdien enen Jaint suus und Bud-dhimmi. Gedenkschrift für Ludwig Alsdorf, edited by K. Brubn und A. Werlei. Wieshador

WEZLER, ALBRECHT (1982) Paralipumena zum Sarvasarválmakalvaráda (I). WZKS

20:149-106
WEZHER, AT BRECHT (1992) Paralipumena zum Sarvasarvátmakatvaráda II; On the Survasarvátmakatvaváda and its Relation to the Vrksáyurveda. Stř. 16/17:287–416.